

THE
Child's Guide

To the English Tongue:

Or, a

New **SPELLING-BOOK**;

Containing Short and Easie Directions
for Spelling, Reading, Pointing, and
Pronouncing of English.

Also an Alphabetical Epitome of the
most Remarkable Passages of the Historical
Part of the *Old-Testament*; and a few words
concerning the *New Covenant*, and the Author
thereof; very Useful, and Delightful.

With an Explanation of Offices and Sects of Men,
mentioned in the Holy Scripture. An Abstract
of the Lives of the Apostles. Tables of *Weights,*
Measures, and *Money us'd among the Jews;*
and other Things necessary to be known.

Collected and Compiled for the Benefit of Youth,
by a **SCHOOL-MASTER** in the Town
of *Nottingham.*

Inest sua gratia parvis.

LONDON: Printed by *J. Sawle,* in *White-*
Hart-Court, in Gracious-Street, 1711.

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Little Children, into whose Hands this Small Treatise shall come ; my Advice unto you is, that you may Dedicate your selves unto the Service of the Lord in your younger Years ; as it is said, *Remember thy Creator in the days of thy Youth, before the evil days come upon thee.* The Fear of the Lord is an excellent thing. Begin with that, and continue therein, and when you come to riper Years, you will not have your Religion to seek, neither shall you have any need to fear, but your latter end will be happy. Those that seek God in their tender Years, as you may see in the following Sheets, his Special Providence is wonderfully manifested towards them, as well as his just Judgments against the Rebellious. May the God of all our Mercies incline your hearts unto his fear, and make the ensuing Examples as Motives to induce you thereto ; is the earnest desire of him, who wishes your well-being in this World, and your Eternal Happiness in that which is to come.



To the READER.

Friendly Reader,

THE Chief Motive that induced me to Compose this Small Treatise, was the more than ordinary proneness, I have for some years past, observ'd in Children, after the Historical part of the Bible; which has often upon serious Consideration made me believe, that something of this Nature would be an effectual means to facilitate their Improvement in Reading of English; in pursuit whereof so much time is spent, that many are quite discouraged, before they be half Masters of their Mother-Tongue. These Reasons I say, so far prevail'd with me, that I have adventur'd on the Publication of the ensuing Sheets; with no other intent, but to be Serviceable in my Generation, and to cast my Mite into the Publick Treasury, whereby if thou reap any Advantage, my Design is answer'd, and God shall have the Glory, thro' Jesus Christ, for he is Eternally worthy.

To

A 2

Eafis

*An Alphabet of Several Sorts
of Letters.*

Roman.

A B C D E F G H I K L M N
O P Q R S T U V W X Y Z.

a b c d e f g h i k l m n o p q
r s t u v w x y z &.

Italian Letters.

A B C D E F G H I K L M N O
P Q R S T U V W X T Z

a b c d e f g h i k l m n o p q r
s t u v w x y z &.

English.

A B C D E F G H I K L M N O
D P Q R S T U V W X Y Z.

a b c d e f g h i k l m n o p q
r s t u v w x y z &.

The Vowels.

a e i o u.

The Consonants.

b c d f g h j k l m n p q r s t
v w x y z.

Double Consonants
et ff fl sh ll ff st ft

Easie

Easie Syllables.

ab. eb. ib. ob. ub.
 ac. ec. ic. oc. uc.
 ad. ed. id. od. ud.
 af. ef. if. of. uf.
 ag. eg. ig. og. ug.
 al. el. il. ol. ul.
 am. em. im. om. um.
 an. en. in. on. un.
 ap. ep. ip. op. up.
 ar. er. ir. or. ur.
 as. es. is. os. us.
 at. et. it. ot. ut.
 ax. ex. ix. ox. ux.

ba. be. bi. bo. bu. by.
 ca. ce. ci. co. cu. ci.
 da. de. di. do. du. di.
 fa. fe. fi. fo. fu. fi.
 ga. ge. gi. go. gu. gi.
 la. le. li. lo. lu. li.
 ma me mi mo mu my.
 na. ne. ni. no. nu. ny.
 pa. pe. pi. po. pu. py.
 ra. re. ri. ro. ru. ry.
 sa. se. si. so. su. sy.
 ta. te. ti. to. tu. ty.
 wa. we. wi. wo. wy.

The Division of Letters.

Letters are divided into Vowels, and Consonants. A Vowel is a Letter, that makes a full and perfect sound of it self, and there are Five in Number, *a. e. i. o. u.* to which, *y* may be added.

A Consonant is a Letter that cannot be sounded without the help of a Vowel,

as, bd, bll, dll, fr, plck, have no sound of themselves, but by adding of Vowels, a, e, i, o, u, the first is made bad, the second, bell, the third, dill, the fourth, for, the fifth, pluck.

The Consonants are, b. c. d. f. g. h. k. l. m. n. p. q. r. s. t. w. x. z. to which may be adde, j. v. and y. as, just, vine, year.

1. Note. that i. u. and y. are always Vowels in the end of a word, as *Levi*, *Peru*, *hasty*; and also in the beginning or middle of a word, when a Consonant follows them, as, i-dle, u-sage, dri-neis, drun-kard, Cy-press.

2. J, V, and Y, are Consonants in the beginning of a word, if a Vowel follow them in the same Syllable, as *Judge*, *Vine*, *Yarn*.

3. J and V. are mostly Consonants, when they come between two other Vowels, as, de-ject, di-verse, and v sometimes after l. and r. as, re-solve, re-serve; and also after any of these Syllables (ab, ob, ad, con, en, in, per, sub,) if a Vowel follow them; as, abject, ob-vious, ad-vise, con-vene, en-joyn, in-vade, per ju-ry, Sub-ject, sub-vert.

4. I Vowel

4. I Vowel is writ with a streight stroke, and even with the line—i.

5. J Consonant is writ with a crooked tail, falling below the line, thus—j.

6. U Vowel is writ with a flat bottom, thus—u.

7. V Consonant is writ with a round or sharp bottom, thus—v v.

Double Consonants used in the beginning of Words.

bl.	bles.	pt.	pti-fan.
br.	bring.	rh.	rheum.
ch.	church.	sc.	scarce.
cl.	clay.	sh.	shine.
cr.	cry.	sk.	skill.
dr.	dram.	sl.	slime.
fl.	flow.	sm.	smile.
fr.	friend.	sn.	snipe.
gl.	glove.	sp.	spit.
gn.	gnaw.	sq.	square.
gr.	grove.	st.	storm.
kn.	knave.	* th.	thought.
pl.	play.	tr.	trade.
pn.	pneu-ma-tick.	tw.	twist.
pr.	pray.	wr.	wrath.
ps.	psalm.	* fw.	swine.

As for bd. cm. cn. ct. dm. mn. pn. sb.
tb. tm. tn. they are very seldom (if ever)
found in the beginning of English words.

*Treble Consonants found in the beginning of
Words.*

phl. phlegm.	spl. split.
phr. phrase.	spr. spring.
scr. scrape.	str. strike.
shr. shrill.	thr. throw.

*A Diphthong is the sounding of two Vowels in
the same Syllable.*

The most usual are as follow.

Aa. Isaac.	eu. Eu-nuchs.	oo. good.
ai. fail.	eo. Peo-ple.	ou. our.
au. vaunt.	ey. key.	ua. guard.
ay. day.	ie. field.	ue. guest.
ea. heat.	oa. load.	ui. quick.
ee. heed.	oe. toe.	uo. quoth.
ei. height.	oi. foil.	

*Sometimes three Vowels are sounded together in
one Syllable, as,*

eau. beauty.	uee. queen.
ieu. lieu.	fea. squeak.
uai. quaint.	uo. quoif.

Some

Some Letters are writ, but not sounded, and others have a different sound, according to the Letters they are join'd to.

As (a) is writ, but not pronounced in *Isaac, Pbaraob, Canaanite.*

b in some, for we write Lamb, Limb, debt, thumb, but pronounce, Lam, lim, det, thum.

c Between a Vowel, and k. and after s is not pronounced, as black, brick, ascent, de-scend.

c Before a. o. u. sounds like k. as care, corn, cure ; but before e. i. y. like s. as, Ce-dar, Ci-vil, Cy-press.

ch. In words derived from the Hebrew and Greek, is founded like k. as, *Acbor, Che-sed, La-cbish, Ar-chi-tect*, except *Rachel, Che-rub, Ti-chi-eus, Arch-bishop.*

E is often writ in the end of words, but not sounded, as, Ale, Purse, Hare, except in some foreign words ; as, Ju-bi-lee, Epi-to-me ; and also, be, he, me, the, we, ye ; yet it must of necessity be added to some words for distinction ; as, bare, dare, fare, mile, ride, bite, rate ; to distinguish them from bar, dar, far, mill, rid, bit, rat, &c. it softens the sound of (g) in large, barge, &c.

A 5 E being

E being writ in the end of a word, after l. and r. it is pronounced before them, as, a-ble, sta-ble, mi-tre; as if they were a-bel, sta-bel, mi-ter.

G before a, o, u, hath an hard sound, as, gain, good, guile; but before (e) a flat sound; as, ge-sture, gen-ile gem; and before (i) with a Vowel following; as, gi er, ea-gle, gi-ant; but if a Consonant follow, it hath an hard sound; as, gid-dy, gild-ed, gird-ed; except gib-bet, gin-ger, gib-let.

G and gh are writ, but not sounded in flegm, sign, bright, might, high, thigh, &c.

Gh is pronounced like ff. in tough, cough, enough, &c.

H is writ in Christ, Tho-mas, School, Scheme, Rhodes, Rhe-to-rick; but they ate pronounced Crist, To-mas, Scool, Skeme, Rodes, Re-to-rick, &c.

I is not founded in a-dieu, fruit, bruit, car-riage, Parliament, fashion, &c.

L is not founded in talk, walk, calf, half, stalk, salve, folk, Sal mon, Paul-con, Bri-stol, Lin-coln, Hol-born, Holm. It is usually doubled in words of one Syllable; as, call, fall, will, well; but if a Consonant be added, they lose one

(1) as,

(l) as, shall, shalt, will, wilt, which is also to be observ'd, when they are in Composition prefixt to a word beginning with a Consonant, as, wil ful, wel-fare, wel-be-ing, ful-ness, &c.

All English words of more than one Syllable, ending in (l) ought to be writ with a single (l) in the end; as, bash-ful, faith-ful, Ca-mel.

N is writ, but not sounded in several words derived from the Latin; as, co-lumn, condemn, contemn, Hymn, Au-tumn, Solemn, &c.

O is not sounded in Courage, Damosel, Goal-er, Peo-ple, jeo-par-dy, scourge, &c.

Ph. is sounded like f in Phe-be, Phi-lip, Phi-le-mon, Sulphur, Tri-umph, Pa-raph-raph, Phy-sick, except Shep-herd.

Q hath always u joined to it, and is sounded like k. in Li-quor, Ex-che-quer.

S is not sounded in Isle, Island, Viscount. In the beginning of a word it is writ thus. Sl. in the middle thus s. in the end thus. s. In some words it is pronounced like z, as, bo-som, ea-sy, lose, muse, abuse, sins, &c.

Ti before a Vowel most commonly sounds like fi; as, pati-ent, pa-ti-ence; except s come before it; as, que-ffi-on, combu-sti-on; and where (y) is changed into (i) and a Syllable added; as, emp-ty, emp-ti-ed, pi-ty, pi-ti-ed, migh-ty, migh-ti-er.

Words

Words of one Syllable.

Ach	Feet	Mate	Round
Ant	Fox	Meat	Sand
Ape	Gall	Mend	Seat
Art	Gain	Mint	Skill
Afs	Game	Nag	Skin
Ax	Gem	Nap	Sound
Bat	Gold	Net	Tar
Beard	Guide	Neat	Tear
Bear	Hare	Nip	Tile
Bird	Hat	Nut	Teat
Bond	Heat	Oar	Tomb
Bun	Heart	Oates	Tune
Card	Hinde	Out	Vaunt
Care	Hire	Owl	Vain
Cat	Jar	Ox	Vent
Cave	Jay	Oyl	Vile
Court	Jet	Pan	Vine
Cure	Jnn	Part	Voice
Date	Joy	Pen	War
Dear	Judge	Pin	Wax
Dill	Key	Pond	Web
Dirt	Kind	Pot.	Wen
Door	King	Quail	Will
Dunce	Kirk	Quart	Wind
Ear	Knife	Quean	Yard
Eel	Knave	Queen	Yarn
Eat	Land	Quill	Year
Egg	Lane	Quote	Yield
End	Lead	Rand	Yea
Eye	Leave	Rat	Yes
Fall	Lord	Reed	Zeal
Fat	Loufe	Ring	
Fear	Man	Reel	

Short

*Short RULES with Examples, for the
Right Dividing of Syllables.*

- When two Vowels come together, which make not a Diphthong, they ought to be parted.

Be-ing	Fu-el	Po-ets
Be-or	Ga-al	Pri-or
Bo-az	Gi-ants	Py-ed
Bri-ars	Go-eth	Qui-et
Cre-ate	Go-ing	Re-al
Cri-ed	Hi-el	Roy-al
Cry-ing	Hire-ing	Ru-in
Cru-el	Jo-el	Sci-ence
Di-al	Le-ab	Se-er
Di-et	Li-eth	Se-est
Di-eth	Li-est	Se-eth
Dy-ing	Li-ons	Ti-er
Do-eg	Ly-ars	Tri-al
Do-ers	Ly-ing	Try-ing
Do-ings	Ma-atb	Vi-als
Dri-eth	Mo-i-ty	Vi-ol
Ey-ing	Na-im	Wi-ers
Fli-er	No-ab	Woo-ing
Fly-ing	Pe-or	Zi-on

- A Con-

2. A Consonant coming between two
Vowels, belongs to the latter.

A-base	Fa-ble	Ma-ny	Ra-dish
a-bide	fa-mine	ma-lice	ra-for
a-bound	fea-ver	mo-dish	re-lish
a-buse	fi-ling	mo-men-t	re-likt
a-lay	fo-men-t	mo-ne-y	ro-mance
a-maze	fi-ner	mu-sing	ru-mour
Bea-con	Ga-zing	Na-ture	Sa-tan
be-som	Glo-ver	na-vel	Sa-ving
boo-by	go-red	ni-tre	se-duce
bo-rough	gra-vel	no-vel	si-lence
bo-som	gra-ving	no-vice	so-lace
bu-ry	gro-peth	nu-fance	stu-dy
Ca-ble	Ha-ling	O-bal	Ta-ken
ca-se-ment	ha-zard	o-dour	ta-lent
ci-vil	hea-ven	o-live	te-non
cla-ret	hea-vy	o-mar	ti-dings
cli-ent	ho-mage	o-men	ti-red
cra-dle	ho-nour	o-ven	tu-mour
Dai-ly	Fx-cob	Pa-per	Va-lour
dai-ry	jea-lous	pa-rents	va-lue
dea-con	jo-cund	pe-ri-sh	ve-nom
de-bar	ju-lep	pi-ning	vi-sage
de-bate	jui-cy	po-ry	vo-mit
de-cent	I-vy	pu-nish	u-sing
Ea-ter	La-dy	Qua-li-ty	Wa-fer
ea-ger	La-tine	qua-king	wa-ter
e-lude	lei-sure	que-sti-on	wi-fer
e-ject	Le-vite	que-ry	Yo-ked
e-ven	Li-bel		Za-dock
e-vil	Lo-ving.		Zi-ba

3. When

3. When a Consonant is doubled in the middle of a word, the former belongeth to the foregoing Syllable, and the latter to the following.

Ad-ding	cup-ping	hol-low	Net-tle
ad-der	er-rand	har-row	op-pose
al-lay	er-rour	Is-sue	qua-fing
ap-point	fod-der	in-ner	rud-der
as-sign	fi-sure	Lad-der	sot-fish
Blef-sed	gad-ding	lef-son	sot-ten
bles-sing	get-ting	Mat-ten	Vil-lain
cal-ling	hal-low	mel-low	wil-ling

4. When two several Consonants come together in the middle of a word, the former belongeth to the foregoing Vowel, and the latter to the following.

Ab-sence	fil-berd	Mad-man	Sad-ness
al-mon-d	for-ger	mind-ful	ser-vice
al-tars	Gar-den	mon-ster	sun-set
Bad-gers	gar-ner	Neat-ness	Tan-hard
bar-ley	gen-der	nim-ble	tem-per
bor-ders	Har-lot	nur-ture	tem-pest
Car-mel	hin-der	Od-ling	Var-nish
car-pet	hor-net	on-ly	vin-tage
cur-tain	Jar-gon	or-der	un-der
Dain-ties	im-pose	Pain-ful	un-truth
dar-nel	in-tent	per-fume	Win-dow
dol-phn	Ker-nels	pur-suit	won-der
El-der	kind-ness	Quan-ty	Xan-thus
en-ter	knuc-kle	quon-dam	Xer-xes
en-gine	Land-mark	Raf-ter	Yard-wand
Fail-ing	lan-cers	ran-dom	yon-der
fen-ced	lap-wing	ran-som	5. Double

5. Double and treble Consonants, found in the beginning of words, must not be parted in the middle: As,

A-ble	Bi-ble	min-gle	re-spit
a-swage	con-strain-t	moi-sture	re-gret
Ba-fled	cum-bring	oy-ster	re-scue
back-slide	de-cline	re-frain	re-straint
Bar-clay	off-spring	ob-struct	tran-script

Except. 1. From all these Rules afore-going, except Compound words, in which the Consonants are to be joined to their proper parts:

As,

Ab-lude	out-ward	in-or-di-nate
abs-cond	sub-urbs	ob-la-ti-on
dis-arm	sub-lime	sub-lu-na-ry
hou-hold	with-al	dis-ad-van-tage
sub-orn	mis-trust	trans-la-ti-on

Ex. 2. And such words as have eth, ed, en, ing, ly, less, added to them.

Ail-eth	grant-eth	Care-less-ness
bind-ing	lend-ing	co-ve-tous-ness
com-ing	mourn-ing	cu-ri-ous-ly
draw-ing	part-ed	gra-ci-ous-ly
foam-ing	sinart-eth	im-pi-ous-ly

Except the words to which they are added, end in e. for then they follow the fore-going Rules.

Change, chan-ged	frame, fra-ming
charge, char-geft	blame, bla-med
rage, ra-geth	strive, stri-veth
write, wri-teth	hate, ha-ted
Strange, stran-gers	waste, wa-sted

*Short Lessons for Children, both
divided, and whole.*

1 Lesson Divided.

GOD, that made the World, and all things there-in, see-ing that he is Lord of Hea-ven, and Earth, dwel-eth not in Tem-ples made with hands: Nei-ther is wor-ship-ped with Men's hands, as though he need-ed a ny thing, see-ing he gi-veth life and breath and be-ing un-to all

Whole.

God, that made the World, and all things there-in, seeing that he is Lord of Heaven and Earth, dwelleth not in Tem-ples made with hands: Neither is wor-shipped with Men's hands, as though he needed any thing; seeing he giveth life and breath and being unto all

2 Lesson

2 *Lesson Divided.*

Christ Je-sus, the Mes-si-ah, is ap-point-ed of God to be a Light to light-en the Gen-tiles, and for Sal-va-ti-on to the ends of the earth, that those, who be-lieve in him, may not a-bide in Dark-ness; but have the Light of Life. Nei-ther is there a-ny o-ther name un-der Hea-ven, gi-ven a-mong Men, where-by we must be fa-ved.

Whole.

Christ Jesus, the Messiah, is appointed of God to be a Light to lighten the Gentiles, and for Salvation to the ends of the earth, that those, who believe in him, may not abide in Darkness; but have the Light of Life.—Neither is there any other name under Heaven given—among Men, whereby we must be faved.

3 *Lesson Divided.*

The ho-ly Ghost, the Com-for-ter, the Spi-rit of Truth, was pro-mi-sed by Je-sus Christ, to lead his Dis-ci-ples, and fol-low-ers in-to all truth and righ-te-ous-ness.

ness. By which Spi-rit they, that are gui-ded, are the Sons of God: But if any Man hath not the Spi-rit of Christ, he is none of his.

Whole.

The holy Ghost, the Comforter, the Spirit of Truth, was promised by Jesus Christ, to lead his Disciples, and followers into all truth, and righteousness. By which Spirit they that are guided, are the Sons of God: But if any Man hath not the Spirit of Christ, he is none of his.

4th Lesson Divided.

The Hea-vens de-clare the glo-ry of God, and the Fir-ma-ment shew-eth his han-dy work. Day un-to day ut-ter-eth Speech, and night un-to night shew-eth know-ledge. There is no Speech, nor Lan-guage, where their voice is not heard.

Whole.

The Heavens declare the Glory of God, and the Firmament sheweth his handy work. Day unto day uttereth Speech,

Speech, and night unto night sheweth Knowledge. There is no Speech nor Language, where their voice is not heard.

5th Lesson Divided.

God, who com-mand-ed the Light to shine out of Dark-nes, hath shi ned in our hearts, to give us the light of the know ledge of the glo-ry of God, in the face of Je-sus Christ. But we have this trea-sure in earth-en ves-sels, that the ex-cel-lency of the pow-er may be of God, and not of us.

Whole.

God, who commanded the Light to shine out of Darknes, hath shined in our hearts, to give us the light of the know ledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

6th Lesson Divided.

Bles-sed is the Man, that walk-eth not in the coun-sel of the Un-god-ly, nor stand-eth in the way of Sin-ners, nor sit-teth

teth in the Seat of the Scornful. But his de-light is in the Law of the Lord, and in his Law doth he me-di-tate both day and night. And he shall be like a Tree plant-ed by the ri-vers of wa-ter, that bring-eth forth his fruit in due sea-son, his leaf al-so shall not wi-ther, and what-so-e-ver he doth shall pro-sper.

Whole.

Blessed is the Man, that walkeith not in the counsele of the Ungodly, nor standeth in the way of Sinners, nor sitteth in the Seat of the Scornful. But his delight is in the Law of the Lord, and in his Law doth he meditate both day and night. And he shall be like a Tree planted by the rivers of water, that bringeth forth his fruit in due season; his leaf also shall not wither, and whatsoever he doth shall prosper.

7th Lesson Divided.

Lord, who shall a-bide in thy Ta-ber-na-cle, who shall dwell in thy ho-ly hill? He that walk-eth up-right-ly, and work-eth righ-te-ous-ness, and speak-eth the truth in his heart. He that back-biterh not with his Tongue, nor doth e-vil to his Neigh-bour, nor ta-keth up a re-proach a-gainst his Neigh-bour.

Wholc.

Whole.

Lord, who shall abide in thy Tabernacle, who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his Tongue, nor doth evil to his Neighbour, nor taketh up a reproach against his Neighbour.

8th *Lesson Divided.*

The wick-ed shall be turn-ed in-to hell, and all the Na-tions that for-get God. Yea, up-on the wick-ed, God shall rain Snares, fire and brim-stone, and an hor-ri-ble tem-pest, this shall be the por-ti-on of their cup. But the righ-te-ous Lord lo-veth righ-te-ous-ness, his Coun-te-nance doth be-hold the up-right.

Whole.

The wicked shall be turned into hell, and all the Nations that forget God. Yea, upon the wicked God shall rain Snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup. But the righteous Lord loveth righteousness, his Countenance doth behold the upright.

A TABLE of Words that are alike in Sound, but differ in Signification, and Spelling.

A	<i>Bel</i> , a Man's Name A Bell, to ring ble, sufficient ccidence, a Book ccidents, Chances ccount, esteem ccompt, Reckoning chor, a valley cre, of Land ider, helper Adder, snake ll, whole awl, for Coblers ail, grief ale, to drink air from the Skie heir of an Estate are, good or bad alley, narrow place 	alter, to change Altar, to Sacrifice on Ant, Pismire haunt, to frequent Aunt, Father or Mo- ther's Sister Angel, or Spirit angle, corner angle, for fish appear, to be seen A Peer of the Realm a pear, fruit array, in Battle array, to cloath assent, agreement ascent, going up augre, to bore with Augur, Fortune-teller Ax, to cut with Acts, Deeds or Laws
		B Babble, to play the Fool <i>Babel, Baylon</i> <i>Barbara</i> , a Woman's Name <i>Barbary</i> , the name of a Country <i>barberry</i> ,

barberry, Tree	career, with full speed
Bays, Laurel	canon, a Rule
baize, a sort of cloth	cannon, great Gun
ball, to play with	Censor, for incense
bawl, to cry	Censor, an Officer
Bear, wild beast	ceniture or reproof
beer, to drink	cheer, be merry
bier, to carry Corps on	chear, victuals
buyer of Land	chair, to sit in
berry of a Tree	Cithren for Musick
bury the dead	citron, fruit
blue, colour	clause, Sentence
blew, did blow	claws, of Birds
boar, or swine	coat, to put on
bore, to make a hole	quote or cite an Author
bower or grove	Collar, of a Coat
bough of a Tree	colour, blue, red, &c.
bow, to shoot in	choler, anger
bowe, to bend down	commons, waste lands
buy with money	common, usual
bye, by the bye	commune, to talk with
brute, beast	cool, cold
bruit a report	Coul, or cowl of a
C	Frier
Call, to call one	counsel, advice
caul, for Periwigs	council, Assembly
Cawl, Suet	coarse, dead corps
Callis, a Town's name	course, mean or order
chalice, a cup	croe of Iron
centaury, the herb	crow, a Bird
centry, Soldiers on the	Cousin or Kinsman
watch	cozen, to cheat
Century, hundred years	creature, thing made
caldron to boil in	Creator, Maker
chaldron of coals	currant, passible
carrier of goods	current, stream

currants,

currants, fruit	dun, colour
Cymbal to play on	dolphin, a fish
Symbol, Sign	Danphine, the Heir of
Cion, or Graft	France
Sion, a City	dolour, grief
D	Dollar, Dutch Coin
Dam to stop water	Dust of the Earth
Dam of any thing	doft, or doest
Dame, Mistress	
damn, to condemn	
dare, presume	
Dar, a fish	
dear, of great price	
Deer, Buck	
dead, departed this life	E
deed, Indenture	Eat, to eat meat
demure, sober	yet, notwithstanding
demur, delay	early, soon
descent, going down,	yearly, every year
Pedigree	East, a Quarter of Heaven
decent, handsom	
dissent, differ	Yeast, Barm
desert or due	Easter, the Festival
desert Wildernes	Esther, a Woman's name
dew on the Grass	elder, in age
due, owing	Alder Tree
disease, sicknes	earn, to labour for
decease, death	yarn of wool
differ, disagre	yearn, to pity
deferr, to put off	earth, the ground
Doe, the deer	hearth of a Chimney
do this thing or that	eminent, famous
dough to make Bread on	imminent, at hand
done, finished	enter, to go in
down, soft feathers	entire, whole
	interr, to bury
	err, to mistake
	'ere, before
	Eyes of the Body
	Ice, frozen water
	Ewe Sheep
	Yew Tree

Exercise, labour
exorcise, to conjure

F

Fain, glad
feign, forge
fane, or Weathercock
fair, beautiful
fare, victuals
far, distant
find, a thing lost
Fiend, a Spirit
Fir Tree
fire of Coal or Wood
fir of a Gown
flea, a sort of vermin
flay, to take off the
skin
flee, to run away
fie, a small Insect
fly as a Bird
floor of a Room
flour of meal
flower of the field
foal, or colt
Fool, or unwise
foul, filthy
Fowl, great Bird
forth, abroad
fourth in number
frieze, Cloth
freeze, to congeal
faun, young deer
fawn, to flatter

G

Gallies, Ships with Oars
gallows, to hang on

garden, for flowers
Guardian, Overseer
Gentile, handsom, or an
Heathen
gentle, mild
gesture, carriage
Jester, merry fellow
grass, on the ground
Grace in the Soul
groat, four pence
grot, a Cave
groan for grief
grown in years
gues, to imagine
Guest, companion
guilt of Conscience
gilt with Gold

H

Hail, from the Skie
ail, to be ill
Hale, to pull
Hall, or great house
hard as a stone
heard, did hear
herd of cattle
err'd, did amiss
Heaven, a place of
Glory.

Haven for Ships
hallow, to consecrate
allow, to approve
hollow, empty
halloe, to shout
head, part of the Body
heed, to mind
Heir, of an Estate

hair of the head
 Hare, in the field
 air, from the Skie
 hear, with the ear
 here, in this place
 hire, wages
 higher in place
 ire, anger
 heart of the Body
 hart, or Deer
 art or Skill
 heal or cure
 heel of the foot
 he'l, for he will
 hole, bored
 whole, all
 holy, devout
 holly, Tree
 wholly, totally
 hoar, grayish
 Whore, or Miss
 hour of the day
 our, belonging to us
 Horse to ride on
 hoarse with a cold
 nose, or Stocken
 whose, of which
 hoop, for a Vessel
 whoop, to cry aloud
 humble, meek
 umble of a Deer

I

Idle, or Slothful
 Idol, or false God
 Inn, for Travellers
 in, or within
 imply, to signifie

employ, to set on work
 incite, to stir up
 insight, knowledge
 ingenious, witty
 ingenuous, good natur'd
 Isle, or Island
 Ile to walk in
 I'll, for I will
 Itch, a Distemper
 hitch, to remove
 I, my self
 Eye, in the head

K

Kennel, for Dogs
 Chanale, for Water
 Kernel, of a Nut
 carnal, fleshly
 keen, sharp
 ken, to know
 kin, Kindred
 kine, or Cows
 kill, to murder
 kiln, for Bricks
 keel, of a Ship
 kite, or Glead
 kit, for water
 Knight, Title of Honour
 knit, to knit
 Night and day
 Knave, dishonest Man
 nave of a Wheel

L

Lad, Boy
 lade, did load
 laid, did lay
 lamb, young sheep

lame, to go lame	loath, to abhor
lane, or way	loth, unwilling
laen, have laid	Loose, to untie
Latine Tongue	lose, to lose a thing
lattin, Tin	louse, Vermin
Loud, to speak loud	lowr, to frown
low'd, like an Ox	lower in place
Leafe of an House	loan, thing lent
leash of Hounds	alone, by ones self
lead, a mineral	M
led, did lead	Mad, distracted
leaft, smalleſt	made, or done
left, note of Caution	Maid, Virgin
Leaper, that leapeth	mail, coat of mail
Leopard, spotted beast	male, masculine
Leper, that hath the	Man, or Woman
Leproſy	mane of an horse
leek, the Root	main, the Ocean,
leak, as a Ship	chief
Lettice, a Woman's	manure, to till ground
Name.	Mannor, Mansion-house
lettuce, an herb	manner, Custom
latteſs, for a Window	Mare, or Horse
Lees, or dregs	meer, Land-mark
Leys of Ground	mar, or spoil
Leigh, a Man's Name	maſs, or Lump
lice, Vermin	meſſe of Pottage
Iyes, untruths	maw of a Beast
Iies, doth lie	mow, to cut grass
Liturgy, the Common-	mead to drink
Prayer	Medes, a People
Lethargy, Sleepy Dis-	meads, or meadows
ease	meat, to eat
line to draw	meet, fit
Lyn, a Town's name	mete, or measure
loin of Mutton	Mettle or Courage

metal

metal of mineral	naught, bad-
might, or power	nought, nothing.
mite, small piece of	nay, not.
money	neigh as an horse
mile in Long measure	nigh, near
mill to grind on	neat, handsom
mind, thought	nett, weight
mine, of Gold	net, for Fish
mine, of me	nit, insect
mire, dirt	knit a stocken
myrrh, a sweet Gum	Niece, Brother or Si- ster's Daughter
mean, middle	nice, curious
meen, Countenance	No, not
more in number	Noah, a Man's name
Moor, or Black	Not, no
million in number	note, observe
Melon, fruit	noise, clamour
Millin, Towns name	Nose on the face
morning and evening	Noon, mid day
mourning, lamenting	Noun, Part of Speech,
moat, Pond	need, want
note in the Eye	knead (dough).
nown as Grafs	O
noan, to lament	Oar for a Boat
nower of Grass	ore, of Gold, &c.
noor, or Common	o'er, for over
nuscle, shell-fish	our, of us
nuzzle, to blind-fold	hour, Time
nument, Fortificati-	Whore, whorish Wo- man
on	An Ode, or Song
monument, memorial	a Node, or knot
N	Old, in age
Naval, belonging to	hold, to lie in
Ships	One in number
Navel, part of the	B 3
Body	owne,

owne, to acknowledge
own, his own
ordinary, mean
Ordnary, entertain-
ment
order, rank
ordure, dung
ordinance, appoint-
ment
ordnance for war
other, as the other
udder, Cows dug
Otter, the Creature
utter, to speak
Owl, a Bird
houl, like a Dog

P

Pack of Wool
pact, covenant
pace, or step
pass, to go on
pain, grief
pane of glass
pair, or couple
pare, to cut off
pear, fruit
Peer of the Realm
peace and quietnes
piece of any thing
pease, Grain
pale, or wan
pail for water
Pallet, Bed
palate of the mouth
Parson, or Vicar
person, any one

Pastor of a Congrega-
tion
pasture for Cattle
Peal, to ring
peel, for Pies
pill, in Phyfick
pile, to heap up
Parasite, Flatterer
Parricide, one that mur-
ders his Father
please, to delight
Pleas in Law
place, or room
plaice, a fish
Pole, in the Heaven
poll the hair
poor in Estate
power, or might
pore of the body
pour, to pour out
pure, clean
precedent, going be-
fore
President, Chief Ruler
pray, beseech
Prey, booty
Principal, chief
principle of Religion
pence, small piece of
money
Pens to write with
profit, gain
Prophet, Foreteller
pronounce, to utter
Pronouns, Parts of
Speech

Q Quarry

Q

Quarry of Stones
Quary of Glas
query, to enquire
Queen, the King's Consort
Quean, Harlot
quote, to quote an Author
Coat to put on

R

Race, to run
rase, to blot out
raies of the Sun
raise, to lift up
rain from the Skie
Reign, as a King
Reins of a bridle
rack, to torment
rake, to scrape up
wrack of a Ship
rate, price
Rat, the Creature
rear, lift up
rere, behind
reed, or Cane
red, colour
read, to read a Lesson
rid, quit of
reach, out of reach
rich, wealthy
wretch, miserable
rise, or rising
rice, a Grain
rite, Ceremony
right, equal

Wright, Wheel-wright
Write a Copy
Rome, a City
room, or Chamber
roof of an house
rough, uneven
row of Trees
Roe Buck
root of a Tree
Rout, Rabble, or to conquer
roll, or Scrowl
rowl, to tumble
rot, to perish
rote, by heart
rudder of a Ship
ruder, more uncivil

S

Sail of a Ship
Sale of Goods
sad, sorrowful
said, did say
Sauce for Meat
Saws to cut with
Saviour, one that saves
Savour, smell
Seller, one that sells
Ceilar, for Beer
sent to a place
scent, or smell
Seal for a Letter
Ciel, to ciel a Room
Sense, Feeling
Sence, meaning
Share, part
Sheer Sheep

Ship to Sail in
 Sheep, Cattle
 sight, seeing
 cite, to summon
 site, situation
 fins, iniquities
 since that time
 fith, seeing that
 Sythe to mow with
 sleight of hand
 slight, to despise
 slow of foot
 Sloe, Fruit
 Slough, miry place
 sole, alone
 Soal, a Fish
 Soul of the Body
 Soe, for water
 Sow, or Swine
 so, thus
 shoot with a bow
 shout, or cry out
 shut the door
 scarce, hardly
 scars in the flesh
 soon, quickly
 sown, seed sown
 sound, or noise
 Swoun, or Trance
 sowre, sharp
 fore, painful
 soar, aloft
 Sower of Seed
 Son of a Father
 Sun in the Firmament
 Spear, or Weapon

Spire of a Steeple
 Spier, finder out
 Spoak of a Cart
 spoke, did speak
 steal, to rob
 Steel, the metal
 Steer, or young Ox
 stear a Ship
 stile in writing
 style of a Dial
 stares, or looks a frighted
 Stairs to go up
 Statue, Image
 Statute or Law
 Stature, bigness
 Succour, or help
 Sucker, young Sprig
 Sunn of Money
 Some body or other
 Suet, or fat
 Suit of Clothes, or
 Law
 sure, certain
 Suer, one that Sueth
 South, a Quarter of
 Heaven
 Sooth, to flatter
 T
 Tail of a Beast
 Tale of Money, or
 Story
 tall, high of Stature
 tear, to rend
 teer of flax
 tears from the Eyes
 tares in Corn

tar

tar, or pitch
 time, or space
 thyme, the herb
 throw, to cast
 through, by means of
 teem, with Child
 team of Horses
 tile of an House
 till, to till the ground
 teal, a fowl
 teafty, angry
 tafty, savoury
 tire, to weary
 tier for the head
 tittle, spot, or speck
 Title of Honour
 toe of the foot
 to, or for
 tow of flax
 two in number
 tost on the Sea
 toast in Beer
 tongues to speak with
 tongs for the fire
 turn, or order
 torn, rent
 thorn, Tree

V

Vacation, leisure
 vocation, calling
 valley, low place
 value, or worth
 vane of a Steeple
 vain, or idle
 vein of the Body
 Vale, or valley

vail, or covering
 Veal, Flesh
 vial, a Glass
 Viol for Musick
 vend, to Sell
 vent for air

W

Walls of an House
 wails, laments
 Wales, a Countrey
 war, fighting
 ware, commodity
 wear clothes
 were, or was
 waft, haft been
 waste, to spend
 waist, or middle
 weather, fair or foul
 wether mutton
 ween, to suppose
 wean from the breast
 weary, tired
 wary, cautious
 weal, publick good
 wheal, pimple
 wheel of a Cart
 Weights to weigh

with

waites, Musicians
 waits, doth wait
 whether or no
 whither, to what

place

wild, untam'd
 weild, to weild a

Sword

B 5

weld,

weld, to piece Iron	ear, to hear with
wreft, or wring	yarn of wool
rest, ease	yern, to pity
wrist of the hand	earn wages
wrong, or right	ye, you
wrung, did wring	yea, yes
wry, crooked	you, ye
Rye, Grain	Ewe Sheep
wrath, anger	yew Tree
wreath, twisted thing	your, of ye
way, passage	Ewre for water
weigh, to consider	Younger in Age
Y	Younker, Striplin.

Year, Twelve Months

Of True Pointing.

A Point, or Stop, is a Note of Distinction, giving time to breath.

The most usual are Six, viz.

- A** Comma—(,)
- A** Semicolon—(;)
- A** Colon—(:)
- A** Period—(.)
- A** Note of Interrogation—(?)
- A** Note of Admiration—(!)

A Comma is used, when a short breathing time is required, and the words following it have a near dependance on the foregoing words.

i. It is used to distinguish Nouns and Verbs, not coupled with the Conjunction and.

Now

Now abideth Faith, Hope, Charity ; but the greatest of these three is Charity.

To Lye, to Cozen, to Cheat, are Principles inconsistent with an Honest Man.

2. The lesser Members of a Period.

The pursuit of Virtue, the hatred of Vice, the desire of Happiness, and the contempt of the World, are arguments of a Religious Mind.

3. After a Vocative Case in the beginning, and both before and after it in the middle of a Sentence. As,

Lord, how are they increased, that trouble me ? I will praise thee, O Lord, with my whole heart, I will shew forth thy loving kindness, O thou most High.

4. It ought also to be placed before the Relatives, That, who, which, whose, whom.

Blessed is the Man, that feareth the Lord. Blessed is the Man, whose Sin is covered, to whom the Lord imputeth not Iniquity.

A Semicolon gives the Reader more time to breath than a Comma, and less than a Colon.

Then shall they call upon me, but I will not answer ; they shall seek me early, but shall not find me.

My Son, walk not thou in the way with them ; refrain thy foot from their path.

A Colon is used when the full Sence is expressed, and yet the Matter not quite finished, but depending.

1. It is used to distinguish Contraries ;
as,

*A good man obtaineth favour of the Lord :
but a man of wicked devices will be condemn.*

*A vertuous woman is a crown to her bus-
band : but she, that maketh ashamed, is as
rotteness in his bones.*

2. Between a Proposition, and it's
Reason.

*Redeem the time ; because the days, wher-
in we live, are evil.*

*Love worketh no ill to his neighbour : there-
fore love is the fulfilling of the Law.*

A Period is placed when a Sentence con-
taining a full and absolute Sence is com-
pletely ended.

*Be of the same mind one towards another.
Mind not high things ; but condescend to men
of low estate. Be not wise in your own
conceits.*

A Note of Interrogation is used at the end
of any Question to which an Answer
may be given.

*Lord ; who shall abide in thy Tabernacle ?
who shall dwell in thy holy hill ?*

A Note

A Note of Admiration is used after Sentences, proceeding from surprize, fear, wonder, and astonishment.

O that I might have my request ! and that God would grant me the thing, that I long for !

Oh wretched man, that I am, who shall deliver me from the body of this death !

To these may be added,

A Parenthesis.	()	Induction.	^
A Parathesis.	[]	Quotation.	"
An Asterism.	*	Index.	☞
An Obelisk.	†	Apostrophe.	'
Parallels.			

A Parenthesis is a Sentence put in to illustrate a Discourse, which yet may be left out, and the fence remain.

I know that in me (that is in my flesh) dwelleth no good thing.

A Parathesis is used to include Synonymous words and Sentences, especially in Annotations.

An Asterism commonly refers to some parallel place.

An Obelisk and Paralles refer to a different Translation in some of the Oriental Tongues, viz. Hebrew, Greek, &c.

A Note

A Note of Quotation is used at the beginning of every line, when we quote any thing *verbatim* out of an Author.

The Index pointeth at something, that is remarkable.

A Note of Induction is only us'd in Writing, when any thing is carelessly left out, and is set under the line, to shew where the words interlin'd are to be brought in.

An Apostrophe is placed above the line, and shews that a Vowel or some other Letter is left out ; as lov'd, for lo-led ; give 'em, for give them ; 'tis, for it is. That's, for that is ; Tho' for though.

Note, That the first Letter of every Sentence, of all Proper Names, and the Names of Arts, Dignities, and Offices. The first Letter of every Verse in Poetry, of Emphatical Words, and the Pronoun I, are to be writ with Capital or large Letters. As, Fear God. Honour the King. Render to every one his due. King William. Queen Anne. Prince George. Grammar. Rhetorick, &c.

*Hope giveth strength, Hope doth the Soul revive,
I've seen it make a dying Man alive.*

A Adam

A

ADAM the first Man was Created in the Image of God, innocent and upright, and in that state had Dominion given him over the whole Creation, placed in Paradise, endow'd with Heavenly Wisdom, and did in a large measure partake of the Divine Favours of a good and gracious God, and knew no evil, 'till by means of *Eve* his Wife, being beguiled by the subtil insinuation of the Serpent, he (desiring the knowledge of good and evil, and to be wiser than God had made him) eat of the fruit of the Tree of Knowledge, which the Lord had commanded him not to touch ; and for this act of disobedience, was thrust out of Paradise, with this Sentence of Condemnation. "Cursed is the Earth for thy sake, "in sorrow shalt thou eat of it all the "days of thy life; Thorns also and Thi- "stles shall it bring forth to thee, and "thou shalt eat the herb of the field. In "the sweat of thy face shalt thou eat "bread, till thou return unto the Ground: "For dust thou art, and unto dust thou "shalt return.

By

*By Adam's Sin Death sways his Scepter, and
All Mortals guilty in God's sight do stand :
But Christ the promis'd Seed, doth take away
This guilt from all, ihat do bis Truth obey.*

*Abraham, the Son of Terab, was command-
ed by the Lord to forsake his native Coun-
try, and his Father's House, and for his obe-
dience to the word of the Lord, obtain'd
this Character, to be called the Friend of God.
Wonderful sublime was his Faith, as ap-
pears not only by his forsaking of his Coun-
try, and his Father's House, and wand-
ring as a Pilgrim in a strange Land ; but
also more especially in this, That having
but only one Son in his old-age by his
Wife Sarah, who was also well stricken
in years, of whom it was said, *In Isaac
shall thy seed be called.* Yet notwithstanding
all this, being required of the Lord
to offer him up on Mount Moriah (on
which Solomon's Temple was afterwards
built) he (as it is writ) stagger'd not at
the Promise, nor consider'd his own Age,
nor the deadnes of Sarah's Womb, but
firmly believ'd, that the same God, that
had given him after an unexpected man-
ner, was able also to raise him from the
Dead, whence in a Figure he had recei-
ved him ; and therefore in obedience to
the*

the Heavenly Command, made preparation for the accomplishment thereof; and when he came within sight of the Mount, where he was to offer him up, he left his Servants behind, in all probability that they might not violently frustrate his purpose, nor prevent his determined obedience to the Command receiv'd; and so walking along with *Isaac*, came to the Place appointed; and in pursuance to the Word of the Lord, prepar'd an Altar, bound his Son, and laid him thereupon; yea even stretched out his hand with the Knife therein, ready to execute the last Act of the Tragedy. But the Lord having thus tried his Integrity, and the strength of his Faith, accepted the Will for the Deed, and called unto him by his Angel out of Heaven, saying, *Abrabam, Abrabam, lay not thy hand upon the Lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.* And the Angel called unto him the second time, saying. *By my self have I Sworn, saith the Lord, because thou hast done this: That in blessing, I will bless thee, and in multiplying, I will multiply thy Seed as the Stars of Heaven. And in thy Seed shall all the Nations of the Earth be blessed.* By

*By Faith did Abram, at the Lord's command,
Forsake his Father's House, and native Land.
By Faith he offer'd up his only Son ;
And God accepts the Will for the Deed done.
Faith quenches flames, the mouths of Lyons shuts ;
To Heav'n its way thro' greatest dangers cuts.*

B

*Barak, the Son of Abinoam, by the
Counsel and assistance of Deborah the Pro-
phetess (without whose Company he re-
fused to go to the Battle) with Ten Thou-
sand Men discomfited the numerous Host
of Jabin, King of Canaan, the Captain
of whose Forces was Sisera, who had
Nine hundred Chariots of Iron.*

*Barak his Enemies to fight's afraid,
Declines the War without a Woman's aid :
A Woman kills King Jabin's Captain, and
The praise of that great Victory obtain'd.*

*Balaam, the Son of Beor, a Soothsayer,
to whom Balak, King of Moab sent Mes-
sengers, desiring him to come unto him
to Curse the Children of Israel ; but was
forbid of the Lord : therefore at first re-
fused ; yet afterwards the King sending
more Messengers, and more honourable
than the first, with promise of great Re-
wards, he (coveting the Wages of Un-
righteousness) was so far prevail'd upon,*

as to assent to the King's request. But as he was going with the Messengers, the Angel of the Lord stood in the way to oppose him; because his way was not right before the Lord; in so much that the Ass, whereon he rode, seeing the Angel with a drawn Sword in his hand, fled out of the way once or twice; but coming into a narrow passage, with a wall on each side, the Ass thrust her self against the wall, and bruised his Foot. Again, the Angel removing into a narrow passage, where was no way to turn on either hand, the Ass fell down. So that Balaam's anger was kindled, and he smote the Ass with his Staff; then the Lord open'd the mouth of the Ass, and she said unto Balaam, *What have I done, that thou hast smitten me these three times?* And Balaam said, because thou hast mocked me, I would there were a Sword in my hand, for now would I kill thee. And the Ass said unto him, Am not I thine Ass, on which thou hast ridden ever since I was thine; was I ever wont to do so? He said no. Then the Lord open'd his Eyes, and he saw the Angel—standing in the way with his Sword drawn in his hand, and he bowed down his head, and began to excuse himself, and was seemingly willing

willing to return, when the Angel had bid him ; yet was permitted to go on to Balak : Nevertheless was so far obedient, that instead of Cursing, he always Blest Israel, and predicted excellent things concerning them. At last he taught Balak to lay a stumbling-block in the way of the Children of Israel, so that wrath came upon them, and many perished in the matter of Peor, and Corbi. Balaam at length was slain by the edge of the Sword, amongst those, whom the Children of Israel slew.

Bekold and wonder, ye that gape for gain,
And mark what on the greedy Prophet came :
God sent his Angel to oppose his way ;
Because for lucre he was gone astray.
Lo a dumb Ass is made an Instrument
To check his Madness, and his base intent.

C.

Cain, the Eldest Son of Adam, an Husband-man, or Tiller of the Ground, whose Sacrifice being rejected of God, and his Brother Abel's accepted, he was thereupon so offended, that nothing would satisfie his fierce anger but his Brother's blood : So upon a time discoursing with him in the field, he rose up against him, and slew him ; but Divine Vengeance presently

presently overtook him. For when the Lord enquired of him, *what was become of his Brother*; though he would have hid his Death, as one unconcer'd therein, as appears by his Peremptory Answer; *I know not, am I my Brother's keeper?* Yet this could not cover his Villany, nor hide him from the all-seeing Eye of God, who said unto him, *What hast thou done? the voice of thy Brother's blood crieth unto me from the Ground.* And now thou art cursed from the Earth, which opened her mouth to receive thy Brother's blood from thy hand. A Fugitive, and a Vagabond shalt thou be in the Earth. Which Sentence passed, immediately struck such a Teravour upon him, that he cried out, *My punishment is greater than I can bear: from thy face I shall be hid, and every one that findeth me, will slay me.* The Lord set a mark upon Cain, lest any should kill him, and so being driven from the presence of the Lord, he went, and dwelt in the Land of Nod, and there built a City. Here Persecution on the account of Religion enter'd into the World. For Abel is the first Martyr, we have upon Record in Holy Writ.

Cain slays his Brother, hides him in the ground,
Thinking the horrid Fact would not be found:

But

But God, that sees in secret, and descries
 The inmost thoughts, the Murderer espies.
 Who struck with horrour, from God's presence strays
 a Fugitive, to recompence his ways.

Caleb, the Son of Jephunneh, was one of the Messengers sent by Moses to Spie out the Land of Canaan; a Man of an excellent Spirit. When the rest of the Spies (*Joshua* excepted) had discouraged the hearts of the People, by telling them, that tho' the Land of Canaan flowed with milk and honey, yet it ate up the Inhabitants thereof, and all the People in it were Men of great Stature, the Sons of Anak, which came of the Giants, and that they seem'd but like Grasshoppers in their sight, insomuch that the whole Congregation murmur'd, saying, Let us make a Captain, and return into Egypt. But Caleb and *Joshua* being of another Spirit, and putting their trust and confidence in the Arm of the Lord, endeavour'd to still the People; and said unto them, Let us go up at once and possess it, for we are well able to overcome them, they are but bread for us, their defence is departed from them, and the Lord is with us. And when the Congregation bad stone them with stones, the glory of the Lord appear'd for their preservation, to the astonishment of

of the People; and the Lord himself, when he had sworn in his wrath, that none of those who had provoked him, should enter into the Land of Promise, said concerning Caleb, That because he had another Spirit, and had follow'd him fully, he would bring him into the Land, whereinto he went, and that his Seed should possess it.

*Caleb being sent at Moses his Command
With other Spies, to view the Holy Land,
Brings back good Tidings, others discontent,
Raise Strife, and make their Brethrens hearts relent.*

D

David, the youngest Son of Jesse the Bethlehemite. He being a Stripling, was set to keep his Father's Sheep in the Wilderness, whilst his Brethren follow'd King Saul to the War. A Lion and a Bear coming to fetch a Lamb out of the Flock, he rescued it, and slew both the Lion and the Bear. His Father sent him with some Provision to his Brethren, and a Present to their Captain. When he came to the Camp, there was a great noise amongst the People, and fear upon them, by reason of Goliath of Gath, the Champion of the Philistines, who was come to challenge any one out of the Armies of Israel to fight

fight with him ; at the sight of whom anima
 the *Israelites* were afraid, and fled. Now him a
David having left the Present with the *David*
 Keeper of the Carriages, ran and Saluted ventu
 his Brethren ; and making enquiry once it off
 or twice, what Reward he should have, hand,
 that should slay the *Philistine*. For what the B
 is he, said *David*, that he should defie the Bag,
 Armies of the living God. They told with
 him, the King would give him his Daugh- him, I
 ter to Wife, and make his Father's House surft h
 free. His Brother *Eliab*, being angry, thou a
 told him, he knew his Pride, and that in Dog,
 the haughtiness of his heart he was come the Air
 up to see the Battle. But *David*'s words nest a
 being rehearsed in the ears of *Saul*, he and a
 sent for him ; and when he saw Name
 him, told him, that he was not able to the Ar
 fight with the *Philistine*, for he was burred : S
 a youth, and the other a Man of War hence
 from his youth. *David* answer'd, Let me *Pbi*
 no Man's heart fail because of him. Thy self down
 Servant kept his Father's Sheep, and theroul Deli
 came a Lion and a Bear and took a Lamb neap In
 out of the Flock, and I went after them, argume
 and slew them both, and this uncircumcise Lord
 cised *Philistine* shall be as one of them, sing,
 seeing he hath defied the Armies of the ord, i
 living God. This Heroick Answer so lail,
 animated

hom animated *Saul*, that he presently orders
 Now him a Coat of Mail, and a Sword, which
 the *David* having put on, he was afraid to
 venture in that unproved Armour, so put
 it off again, and took his Staff in his
 hand, chose five smooth Stones out of
 what the Brook, put them in his Shepherds
 Bag, and went towards the Champion
 told with his Sling in his hand; who seeing
 him, lookt upon him with disdain, and
 curseurst him by his Gods, saying, Comest
 gry, thou against me with a Staff, as against a
 Dog, I will give thy flesh to the Fowls of
 the Air. But *David* answer'd, Thou co-
 cords me not against me with a Sword, a Spear,
 and a Shield; but I come to thee in the
 Name of the Lord of Hosts, the God of
 the Armies of *Israel*, whom thou hast de-
 bated: So putting his hand in his Bag, took
 Warhence a Stone, and slang it, and smote
 Lethe *Philistine* in the forehead, so that he
 fell down and died. See here a wonder-
 ful Deliverance wrought by a seemingly
 Instrumēnt; which is a convincing
 argument, that there is no restraint with
 the Lord to Save by few or by many. A
 Sling, and a Stone with the help of the
 word, is better Armour than a Coat of
 mail, a Sword, a Spear, and a Shield
 without

without it. After this so Signal a Deliverance he met with various exercises, The Thousands attributed to *Saul*, and the Ten Thousands to him, made him so much the object of *Saul's* displeasure, that he daily sought his destruction; but the Lord deliver'd him out of *Saul's* hand and out of the hand of all his Enemies having determined to make him King over his People *Israel* instead of *Saul*; in whose life time he was oft beset with many straits, and difficulties, yea hunted even as a Partridge upon the Mountains yet having his Eye unto the Lord, and placing his Trust and Confidence in him and not in the Arm of Flesh, he was thro them all wonderfully preserved, and at last enjoy'd the Throne of *Judah*, and *Israel*, and became Famous in the Earth; a defence to his own People, and a terror to his Enemies. Yet when he was exalted to this Royal Dignity, he trespassed grievously in the Case of *Uriah*; with whose Wife having committed Adultery, he added thereunto Murder; which tho not committed by his own hand, yet being done by his appointment, was positively laid to his Charge by the Prophet *Nathan*. Thou art the Man, said he

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Thou hast slain Uriah by the Sword of the Children of Ammon ; therefore the Sword shall not depart from thine House. This failing of David's many are ready to take notice of, and use it as an Argument to countenance their own ; but too few take notice of his Repentance, and the many tears it cost him, with the sorrowful Nights he met withal, before he was reconciled to his God again. They that desire to know more of his mighty Acts, his Wars, and Victories ; may read them at large in the First and Second Books of Samuel, and the first of Chronicles.

*When David kept his Father's Flock, he tare
In pieces both a Lion, and a Bear.*

*Then he encounter'd a vast Giant, and
With a small Stone he kill'd him out of hand.*

*Where God assists, there needs no Coat of Mail,
Goliath falls by th' Stone, Sis'ra by th' Nail.*

Daniel, a Man beloved of the Lord, one of the Children of Israel, of Noble Parentage, whom Nebuchadnezzar carried away Captive after the destruction of Jerusalem. He refused to eat the portion of Meat allotted him by the King, being contrary to the Law of his God, and desired rather to be fed with Pulse and Water ; therefore requested of the Master of

the Eunuches to try them for a few days, and afterwards to do as he saw cause; who upon trial, taking notice that *Daniel* and his fellows, were fairer and better living, than those that liv'd on the King's Allowance, converted that to his own use, and fed them as aforesaid. When *Daniel* was brought before the King, he found him ten times more expert than any of his Magicians. Now it came to pass, that in process of time the King dreamed a dream, but it slipt out of his mind; so that being sorely perplext, he sent for the Magicians, Astrologers and Soothsayers, telling them, That he had dreamed a dream, but it was gone out of his mind: Therefore he called them to tell him his dream, and the Interpretation of it. They answer'd, There is no Prince nor King, that requireth any such thing of his Magicians or Astrologers, but if the King will tell them his Dream, they will shew him the Interpretation; and so by delays sought to gain time. The King being in a rage, told them, they had prepared lying and corrupt words before him, and so pass'd Sentence of Death upon them all, and gave commandment to *Arioch* to slay them forthwith. When

Arioch

Arioch came to *Daniel*, he said unto him; Why is the Decree so hasty from the King? and going in beg'd time, and told the King, he would make known unto him his Dream, and the Interpretation of it. Which having obtain'd, he went to his Fellows, and desired them to crave mercy of the God of Heaven, that he would reveal this Secret to them, that they might not perish amongst the wise Men of *Babylon*. Now the Lord that is merciful to all that call upon him in sincerity of heart, heard their Prayers, and the Dream was revealed to *Daniel*, which he made known to the King, with the Interpretation of it. Wherefore the King gave him great Rewards, made him Ruler over the whole Province of *Babylon*, and Chief Governour over all the Wise Men of *Babylon*; so that he sat in the Gate of the King, and flourished in the days of *Nebucbadnezar*, *Belshazzar*, *Darius*, and *Cyrus*.

It pleased *Darius* the Median, to set One Hundred and Thirty Princes over his Affairs, and over them Three Presidents, of whom *Daniel* was Chief. These sought occasion against him concerning the matters of the King, but could find none; for he was faithful and just; then

said they, we shall find no occasion against this *Daniel*, except it be concerning the Law of his God. To effect which, they go to *Darius*, and (as the practice of Court Parisities is) flatter him in his Grandure, telling him, that the Presidents, Princes, Governours, Chancelours and Captains had consulted together to establish a Royal Decree (as they were pleased to term it, but it was a wicked one) That whosoever should for Thirty Days ask a Petition of any God or Man, save of the King, should be cast into the Den of Lions. This being Signed by the King, *Daniel*, as his manner was, prayed three times a day to his God, his Window being open'd towards *Jerusalem*. Now the Presidents coming upon him, and finding him in this exercise, made complaint to the King, That *Daniel*, one of the Children of the Captivity, despised his Laws, and regarded not his Decree. The King hearing this, was exceeding sorrowful, and set his heart on *Daniel* to deliver him, and laboured with them till the going down of the Sun; but all in vain. The thing, say they, is established according to the Laws of the *Medes* and *Persians*, which altereth not, nor can it be revoked.

Nothing

Nothing else will serve their turn, *Daniel* must be cast into the Lions Den. The King (who without question had both heard of, and also in some measure known the goodness of God to him, and his preserving Power) said unto *Daniel*, Thy God, whom thou servest continually, will deliver thee. So *Daniel* being cast into the Lions Den, a Stone was laid upon the mouth thereof, and Sealed with the King's own Signet, and the Signet of his Lords, that the purpose might not be changed. The King went to to his Palace, pass'd the Night in Fasting, neither suffer'd Instruments of Musick to be brought before him; nay he could not Sleep, but rising very early in the Morning, went in haste to the Den of Lions, and cried with a lamentable voice, O *Daniel*, Servant of the Living God, is thy God, whom thou servest continually, able to deliver thee from the Lions? To whom *Daniel* answer'd, O King live for ever. My God hath sent his Angel, and shut the mouths of the Lions, that they have not hurt me, for as much as before him, innocence was found in me, and before thee, O King, have I done no hurt. The King was exceeding joyful hereat, and

C 43 commanded

commanded him to be taken out of the Lion's Den, and no manner of hurt was found upon him. To the Presidents, that were *Daniel's Accusers*, it happen'd according to the Proverb, *Harm watch, barm catch*: For they, their Wives, and Children, were at the King's Commandment, cast into the Lion's Den, and the Lions had the Mastery over them, and brake their bones in pieces, e're they came to the bottom of the Den. The Lord was wonderful gracious unto *Daniel*, and revealed great Mysteries unto him, as may be seen at large in the Book of *Daniel*.

*Daniel promoted to an high degree,
The Princes gainst his Life frame a decree.
By force whereof, straight way these wicked Men
Cast Daniel headlong into th' Lions Den.
God sent his Angel; th' rage o'th Lions still'd,
Daniel's deliver'd, his Accusers kill'd.*

E

Elijah the Tishbite, a Prophet of the Lord, who (having Prophesied to wicked Ahab, that there should be neither Dew nor Rain for several years, but according to his word) went to a Brook, and was fed by a Raven, and drank of the water of the Brook, till it was quite dried up. From thence he went to Zarephath, to a Widow

Widow Woman, that had only a handful of Meal in a Barrel, and a little Oyl in a Cruse, on which (being obedient to his word) she, the Prophet and her Family liv'd many days; at length her Son fell Sick and died, but at the Prayer of *Elijah* was restored to life again. After this he shewed himself to *Abab*, when he had brought him up and down in several Kingdoms. Who as soon as he saw him, said, Art thou he, that troubleth *Israel*? *Elijah* answer'd, I have not troubled *Israel*, but thou, and thy Father's House, in that ye have forsaken the Commandment of the Lord, and follow'd *Baalim*. At his motion—*Abab* sent to all the Children of *Israel*, and gathered together all the Prophets of *Baal*, Four Hundred and Fifty. Then said *Elijah* unto the People, How long halt ye between two Opinions? If God be God serve him; if *Baal* be God then serve him: And that they might not be imposed upon in so weighty a Matter, he propos'd a Method, by which they might receive satisfaction. viz. That the Prophets of *Baal*, Four Hundred and Fifty Men, should take one Bullock, and he would take another, and having cut them in pieces, should lay them upon

wood, and put no fire under ; and the God that answ'rd by fire should be God ? Which Propofal was fo fair, that all the People answ'rd, 'Tis well spoken. The Prophets of *Baal* fell first to work, kill'd their Bullock, cut him in pieces, laid it up on the wood, and call'd upon the Name of *Baal* from Morning till Noon, saying, O *Baal* hear us, but receiv'd no Answer. Then *Elijah* mocked them, and said, Cry aloud, for he is a God, peradventure he sleepeth, and must be awaked. So the poor wretches cried aloud, and cut themselves with Knives, till the blood gushed out, and Prophesied till the time of the Evening Sacrifice, but heard no voice, neither did any regard. Then *Elijah* said unto the People, Come near unto me, and they came near. So he repaired the Altar of the Lord, that was broken down, laid the wood in order, cut the Bullock in pieces, and laid the pieces upon the wood, bid the People pour water upon it two or three times, and then called upon the name of his God ; faying, Hear me, O Lord, hear me, That this People may know, that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell,

sell, and consumed all ; which as soon as
 the People saw, they fell on their faces
 and cried, The Lord he is God, the Lord
 he is God. So all the Prophets of *Baal*
 were slain. After this he sent his Servant
 to *Abab*, and bid him take his Chariot,
 and ride, lest the waters should stop him,
 for much Rain was at hand. So *Abab*
 rode in his Chariot, and *Elijah* ran by
 the side of it, till he came to the entrance
 of *Fezreel*. When *Abab* had told *Jezebel*,
 that the Prophets were slain, she sent a
 Messenger to *Elijah* saying, The Gods do
 so to me, and more also, if I make not
 thy Life as one of theirs by to morrow
 about this time. *Elijah* hearing this fled,
 and came to the Wilderness of *Beersheba*,
 and there requested of the Lord, that he
 might die ; for he was no better than his
 Fathers. Here he fell asleep under a Ju-
 niper Tree, and the Angel of the Lord
 awoke him, and bid him eat twice, for
 there was a Cake ready baked, and a
 Cruse of Water. So he ate, and journied
 in the strength of that meat Forty days,
 till he came to Mount *Horeb*, where he
 lodged in a Cave. Here the word of the
 Lord came unto him, saying, *Elijah*, what
 dost thou here ? He answer'd, I have been
 very

very jealous for the Lord of Hosts, because the Children of *Israel* have forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets with the Sword; and I, even I am left alone, and they seek my life too. But the Lord answer'd, I have yet Seven Thousand in *Israel*, that have not bowed the Knee to *Baal*, nor kissed him. When *Abazia's* imperious Captains commanded him to come down to their Master, he call'd for fire from Heaven, which destroy'd them and their Companies; but the Third Captain, that express'd himself in modest terms, and made intercession to him for his Life was spared. When he was ready to be taken away, he would have perswaded *Elisha* to stay behind him, but *Elisha* would not leave him: So they came to *Jordan*, and *Elijah* smote the waters, which were divided hither and thither, and they went over on dry ground. Being pass'd over, he askt *Elisha*, what he should do for him. He said, Let a double portion of thy Spirit be upon me. Thou hast asked a hard thing said *Elijah*, nevertheless if thou see me when I am taken away, it shall be so with thee; and as they went on talking, behold a Chariot of fire and Horses of fire appeared,

appeared, and parted them asunder, and *Elijah* was taken up into Heaven by a Whirle-wind, and *Elisha* saw him, and cried, my Father, my Father, the Chariot of *Israel*, and the Horse-men thereof. *Elijah* and *Enoch* are all that we read of in Holy Writ, who obtain'd this special favour, to be translated from Earth to Heaven, without seeing of Death.

*Behold Elijah at the Lords Command,
Denounces Famine to the Jewish Land.
Whilst others pin'd, a Raven did recruit
His wants : then Baal's Priests did he refute.
And when his Course was finish'd here beneath,
To Heaven ascended without seeing Death.*

Elisha, the Son of *Shaphat*, being Plowing with Twelve Yoke of Oxen, *Elijah* passing by cast his Mantle over him. Therefore he left the Oxen and ran after him, saying suffer me to kiss my Father, and my Mother, and then I will follow thee. Go back said *Elijah*, for what have I done to thee. So he went and took a Yoke of Oxen, and killed them, and boiled their flesh with the Instruments, and gave to the People, and rising up followed *Elijah*, and ministred unto him. When his Master was to be taken from him, he requested, that a double portion of

of his Spirit might be upon him. *Elijah* told him it should be so, if he saw him when he was taken up, which he did. Then he rent his own Clothes, and took up *Elijah's* Mantle, which fell from him, and returning to *Jordan* smote the waters therewith, saying, Where is the Lord God of *Elijah*? So the waters were parted, and he went over: He healed the Waters of *Jericho*, by casting Salt therein. When the Boys of *Bethel* mocked him, saying, Go up thou Bald Head, he curs'd them in the Name of the Lord, and two she Bears out of the Wood slew Forty two of them. He multiplied the poor Widows Oyl, whose Two Sons the Creditor was come to take away for Bond-Men, that she fill'd many Vessel therewith, till she could borrow no more, and then it stopt. At his Prayer a Son was given to the kind *Sibunamite*, that had prepar'd him a Chamber, and a Bed, and after a Season the Child fell Sick, and died, but at his Prayer was restored to Life again. At *Gilgal* he healed the deadly Pottage, by putting Meal therein. Afterwards he cured the Leprosy of *Naaman the Syrian*. He caused Iron to swim upon the water. He warned the King of *Israel*

of the *Syrians* lying in wait for him, so that he escaped out of their hands several times. And when the King of *Syria* heard that *Elisha* discover'd his Counsels to the King of *Israel*, he sent a great Host to take him, which came in the Night, and encompassed the City. But *Elisha* Prayed unto the Lord, and they were all smitten with Blindness, and he led them into the midst of *Samaria*; then he prayed again, and the Lord open'd their Eyes, and they saw they were in the midst of *Samaria*. When the King of *Israel* would have smitten them, he suffer'd him not, but caused Bread and Water to be given them, and sent them back to their Master. In process of time it came to pass, that *Benhadad* gathered up a great Host, and Besieged *Samaria* so straitly, that an Asses Head was Sold for Fourscore Pieces of Silver (which is about Five Pounds of our English Money) and a Quarter of a Kab of Doves Dung (that is about half a Pint of our Measure) for Five pieces of Silver, which is Six Shillings and Three Pence of our Money. Yea so extream was the Famine, That two Women agreed to kill each of them their Child to satisfe their hungry Appetites; but when the first had kill'd

kill'd hers, and they had eaten it; the other refus'd. The King passing by on the Wall, the Woman laid before him her Grievance, which when he hear'd, he rent his Clothes, and said God do so to me, and more also, if the Head of *Elisha* shall stand on him this day. So he sent a Messenger before him to *Elisha*, who sitting in his House with the Elders, told them before the Man came, that the King had sent to take off his Head, and bid them shut the door, and hold him fast, saying, Is not the sound of his Master's feet behind him. As soon as the King came, he Prophesied to him of a wonderful Plenty, and said, To morrow about this time shall a Measure of fine floure (that is about a Gallon and an half) be Sold for a Shekel, which is Fifteen Pence, and two Measures of Barley, for the same Price in the Gates of *Samaria*. Which seem'd so incredible, that a Lord, on whose Hand the King leaned, said, If God should make Windows in Heaven, might this be? The Prophet answer'd, Thou shalt see it with thine Eyes, but shalt not eat thereof, and so it came to pass. For the *Syrians* in the Night time, hearing a noise of Chariots and Horse-

men,

men, were fled, and had left all their Provision; which when the King was assured of, he appointed the Lord, on whose Hand he leaned, to have the charge of the Gate; and the People rushed so hastily upon him in the Gate, that they trod him under foot, and he died. So was the Word of the Lord by his Servant *Elisha* verified upon him, and a Measure of fine Flour, and two Measures of Barley Sold for a Shekel. After he was dead, and buried, his very Bones wrought a wonder. For a band of the *Moabites* invading the Land, the People in haste let down a dead Corps into *Elisha's* Sepulchre, which, as soon as it touched the Bones of *Elisha*, revived and stood on his feet again.

*Elijah call'd Elisha from the Plough,
Who follow'd him, not making much ado;
And being to God's Service thus inclin'd,
Left Ploughs, and Oxen, and his Staff behind:
For which the Lord did cause him to inherite
A double Portion of Elijah's Spirit.*

G

Gehazi, the Servant of *Elisha* the Prophet, when his Master had healed the Leprosy of *Naaman* the *Syrian*, and refused his Presents, because he would not Sell the

the Gifts of God for Money ; he ran after him with a Lye in his mouth : As soon as Naaman saw him, he lighted down from his Chariot, saying, Is all well ? All is well said Gebazi. My Master hath sent me, saying, Behold just now are come unto me two Sons of the Prophets, Give them I pray thee a Talent of Silver, which is One Hundred and Eighty Seven Pounds Ten Shillings, and two changes of Garments. Naaman glad of the opportunity of gratifying the Prophet, said, be content to take two Talents, which he put in two Bags, and sent two of his Servants with him. When they came to the Tower, Gebazi took them at their hands, and disposed of them in the House, so went and stood before his Master again ; Who said unto him, whence comest thou Gehazi ? Thy Servant, saith he, went no whither. His Master answer'd, went not my Spirit along with thee, when Naaman did so and so. Is this a time to receive Gifts ? Therefore the Leprosy of Naaman of the Syrian shall cleave unto thee, and unto thy Seed for ever. And he went out from his presence a Leper, as white as Snow.

You, that by forging Lies seek to obtain Great Riches, mind what on Gehazi came :

The Syrian Leper's cleansed without Price,
 Gehazi grudging, follows him with Lyes ;
 Gets a Reward, returns, and presently,
 For's greedy Mind is struck with Leprosy.

Gideon the Son of Joash, as he was
 threshing Wheat by the Wine-press, to
 hide it for fear of the Midianites, the
 Angel of the Lord appeared to him with
 his Salutation. The Lord is with thee,
 thou mighty Man of Valour. If the Lord
 be with us, said Gideon, why is all this
 evil befallen us? Go said the Angel in
 his thy might, and deliver Israel. Where-
 withal said Gideon shall I deliver them?
 Behold my Family is Poor in Manasseh,
 and I am the least in my Father's House:
 But being thus encouraged, and con-
 firm'd by his miraculous departure, That
 same Night he threw down the Altar of
 Baal, that his Father had, and cut down
 the Grove by it, built an Altar to the
 Lord, and offer'd thereon one of his Fa-
 thers Bullocks. In the Morning the Men
 of the City were mightily offended, and
 soon as they understood Gideon had done
 this, they ran to his Father Joash, crying
 out, Bring forth thy Son, that he may
 die, because he hath cast down the Altar
 of Baal, and destroyed the Grove, that
 was

was by it. *Joash* answer'd and said unto them, Will ye plead for *Baal*, he that will plead for him, let him—be put to death whilst it is morning. If he be a God, let him plead for himself, because one hath thrown down his Altar. *Gideon*, not yet fully satisfied, desired of the Lord a further confirmation on this wise. That the dew might fall upon a fleece of Wool, and the ground be dry, and it was so. Again he further requested, that the dew might fall upon the ground, and not upon the fleece, and it was so. To *Gideon* were gather'd Thirty two Thousand Men, but the Lord told him, they were too many; so Proclamation being made, that those who were fearful and faint-hearted should return home, there remained yet Ten Thousand with him. The Lord told him, they were yet too many, and bid him take them to the River, and set those by themselves, that lapped with their Tongue like a Dog, which were Three Hundred. By these said the Lord will I deliver you from the *Midianites*, let all the rest go every Man to his place. *Gideon* with these Three Hundred Men, having each Man a Trumpet in one hand, and a Pitcher with a

Lamp

Lamp therein in the other, came upon the *Midianites* in the Night, and sounding with their Trumpets, and breaking their Pitchers, to the intent the burning Lamps might appear, and crying out, the Sword of the Lord, and of *Gideon*, put the *Midianites* into such a Consternation, that every Man's Sword was turned against his fellow, and they fled. After this Victory, the *Israelites* said unto *Gideon*, Rule over us, and thy Son, and thy Son's Son. But he said I will not Rule over you, nor my Son neither, but the Lord our God shall Rule over you.

*A mighty Angel Gideon doth call
Upon the Midianitish Host to fall.
Thirty Two Thousand follow him to th' War,
Out of which Number, Three Hundred chos'n are.
By whom (the Lord assisting) tho' so few,
Midian's Great Army he did subdue.*

H

*Haman the Son of Hamedatba, exalted
Doge great Dignity by King Abafuerus, set
these above all the Princes of Persia and Media,
Commandment was given by the
Man King, that all Men should bow before
Three him, and do him reverence; which was
observed by all the King's Servants, and
those that stood in the Gate of the King's
Palace,*

Palace, only *Mordecai* one of the Captive Jews, did neither bow to him, nor do make him reverence; which the King's Servants observing, put him in mind of the King's Commandment, but he took no notice of it. Therefore they accused him to *Haman*; who himself observing *Mordecai's* carriage, was full of wrath, and thinking scorn to lay hands on him alone, for they had shewed him, that *Mordecai* was a Jew, he sought the utter destruction of all the Jews; and the better to effect his wicked Design, makes Complaint to the King on this manner. There is a quiet People scattered abroad, and dispersed next amongst thy Subjects in all the Provinces of thy Kingdom, and their Laws are diverse from all People, neither keep they the King's Laws; Therefore it is not for the King's profit to suffer them: If it please the King, let it be written that they may be destroyed, and I will pay Ten Thousand Talents of Silver (which is One Milion, Eight Hundred and Sixty Five Thousand Pounds, to those Provinces that have the Charge of the Business) The Request was granted him, the King calls for him his Seal, Letters were written in the King's Name to the Lieutenant *Mordecai*, and

aptive and Governours of every Province, to
 or do make an utter destruction of the poor
 s Serv Jews at a day appointed. The Posts were
 of the hasten'd. The King and *Haman* are In-
 vited to Queen *Ester's* Feast, which ad-
 ded him to *Haman's* joy. But in his return
 g Mordecai home observing, that *Mordecai* did neither
 , and bow to him, nor do him reverence, he
 alone was fill'd with Indignation, and when he
 Mordecai came to his own House, he told his Wife
 uction and Relations of his Riches, and Honour,
 effect and Greatness, and how he only with the
 aint to King was admitted to Queen *Ester's* Ban-
 ure is a quiet, and that he was Invited again the
 spersed next day. But what (saith he) doth all
 ovince this avail, so long as *Mordecai* stands in
 are di the King's Gate. Let a Gallows said they
 p they be made, and make request to the King
 not for that *Mordecai* may be hanged thereon.
 : If this Project pleas'd him, and a Gallows
 n that was prepared. *Haman* comes into the
 ill pa Court next morning, to request of the
 (which King, that *Mordecai* might be hanged.
 and Se But mark the wonderful effect of Divine
 o tho Providence. The King could not Sleep
 usines that Night; therefore in the Morning
 e King calls for the Records, and caused them to
 re wi be searched, wherein it was found, that
 enant *Mordecai* the Jew had made a discovery of
 and

Two of the King's Chamberlains, that had intended to have slain the King. He asked what Honour had been done him. They answer'd none. Then said the King, who is in the Court, they told him *Haman*. Call him in said the King. When he was come in, the King demanded what should be done to the Man, whom he delighted to honour. *Haman* (thinking within himself, who is more in the King's favour than I,) presently replies, Let him be array'd with the King's Royal Apparel, and ride on the King's Horse, and let one of the most Noble Princes lead the Horse, and let it be Proclaimed before him through the City. Thus shall it be done to the Man, whom the King delighteth to Honour. Take the Royal Apparel, said the King, put it upon *Mordecai* the Jew, and do thou unto him as thou hast said, let not any thing thereof fail. Which was done accordingly. This crost proud *Haman's* humour, and returning home pensive, and full of trouble told his Wife, and those of his house, what was befallen him ; which they looked upon as a token of no good ; but said, if this *Mordecai* before whom thou hast gun to fall, be of the Seed of the Jews,

thou

thou shalt surely miss of thy Expectation,
 and thy devices against them shall not
 prosper. While they were thus reasoning
 the Messenger came to hasten *Haman* to
 the Queen's Banquet. When the King's
 heart was merry, he said unto *Ester*,
 What is thy Petition Queen *Ester*, and it
 shall be granted thee to the one half of
 my Kingdom. My Petition said she to
 the King, Is that my Life may be given
 to me, and my People at my request;
 for we are Sold to be destroyed. But if
 we had been Sold for Bondmen, I had
 held my peace; though the Enemy could
 not have countervail'd the King's dam-
 age. Who is he, said the King, that
 durst do this? The Enemy, and Adver-
 sary, said the Queen, is this wicked *Ha-*
man. The King arose in great wrath
 from the Table, and went into the Palace
 Garden. *Haman* seeing that Evil was de-
 termin'd against him, stood up to make
 request to the Queen for his Life, and
 was fallen down on the Bed whereon the
 Queen sat. The King returning, said,
 will he also force the Queen in my pre-
 sence; and as he spoke the word, they
 covered his face. Then one of the Ser-
 vants said, Behold he hath also built a

Gallows fifty Cubits high in his own House, to hang *Mordecai* on, who spoke good concerning the King. Take him, said the King, and hang him thereon; which was speedily executed.

Pride goes before a fall, and haughtiness Brings many Men to ruin and distress.

This Haman's fate doth plainly verify, Pride ruin'd him and his Posterity.

He, whose Ambition gave him better hope, Comes now to make his Exit in a rope.

Hezekiah the Son of *Abaz* King of *Judah*, he began early to serve the Lord, and to destroy Idolatry out of the Land, cutting down the Groves, and demolishing the High Places, and breaking their Images to pieces. He caused the Temple of the Lord to be cleansed, which was shut up in the days of his Father *Abaz*, and restored the true worship of God, according to the Law of *Moses*. In the Fourteenth year of his Reign, *Senacherib* King of *Affyria* came against the fenced Cities of *Judah*, and encompassed against *Lachish* to whom *Hezekiah* sent Messengers, saying, I have offended, turn away from me, and I will pay what thou shalt lay upon me. So *Senacherib* appointed unto him Sixty Talents of Silver, and

Talents of Gold, which amounts to Seventy Eight Thousand, Seven Hundred and Fifty Pounds. So that *Hezekiah* took all the Treasures of the House of the Lord, and cut the Gold from the Pillars, and Doors, and gave it to *Senacherib*. But he, not contented therewith, sent his Captains with a great Host against *Jerusalem*; who coming thither, laid Siege against it, vaunted themselves in their strength, blasphemed the living God, and disdained *Hezekiah*. Yea *Senacherib* sent a blasphemous Letter to the King, which when he had received, and read, he rent his Clothes, went up to the House of the Lord, spread it before him, and prayed unto the Lord to deliver him out of the hand of this mighty King. The Lord heard his cry, sent an Angel that Night, which destroy'd in the Camp of the *Ashurians*, an Hundred Fourscore and Five Thousand Men. So that *Senacherib*, and those that remained, hasted away in the Morning, and returned into his own Country, where he was slain by his own Sons. Thus was *Hezekiah* wonderfully deliver'd out of his hand, and had in great Honour by all, that heard thereof. After this, *Hezekiah* was Sick unto Death,

and the Prophet *Isaiab* came unto him; and said, Thus saith the Lord, Set thine House in Order, for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now, how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy sight, and wept sore. The word of the Lord came again to *Isaiab*, before he was gone out of the middle Court, saying, Turn again to my Servant *Hezekiab*, and tell him, Thus saith the Lord, the God of thy Father *David*. I have heard thy Prayer, I have seen thy Tears, behold I will add unto thy days yet Fifteen years, and I will deliver thee out of the hands of the King of *Affyria*, and defend this City for mine own sake, and for my Servant *David's* sake. So they took a Lump of Figs and laid to the Boyl, and he recovered. The sign of his Recovery, that was granted him at his request, was, That the Shadow went backwards Ten Degrees, by which it was gone down in the Dial of *Ahaz*. When the King of *Babylon* heard thereof, he sent Letters and a Present unto *Hezekiab*, for he heard, that he

he had been Sick, and was recovered: *Hezekiah* shewed the Messengers all his Treasure, the House of his Armour, and all that was in his Dominion; and because he was elevated with the Lord's deliverances, and did not return him thanks suitable thereto, the Prophet *Isaiah* was sent unto him again, saying, What said these Men, and whence came they. *Hezekiah* said, they are even come from *Babylon*. What have they seen, said *Isaiah*: *Hezekiah* answer'd, all that is in mine House, and all my Treasures have I shewed them. Then said *Isaiah*, Thus saith the Lord, Behold the days come, when all, that is in thine House, and in all thy Treasures, shall be carried to *Babylon*; and thy Sons shall be Eunuches in the Palace of the King of *Babylon*. *Hezekiah* submissively reply'd, Good is the word of the Lord, thou hast spoken. Is it not good if Peace and Truth be in my days. He did many worthy Acts. Howbeit in the matter of the Ambassadors of the King of *Babylon*, the Lord left him to himself, to try all that was in his heart. And by his failure in this busines, we may clearly see how weak and frail the best of Men are, when the Lord with-

draws the Light of his Countenance from them.

*An early Zeal did Hezekiah move
To seek his God, and his Commandments love.
God did reward his Zealous Piety,
And Crown'd his Head with Royal Dignity.*

J

Job, one of the Richest Men in the East, a perfect and an upright Man, one that feared God, and eschewed evil. His Sons and Daughters used to Feast at one another's Houses, and when the days of Feasting were over, *Job* Sanctified them, and offer'd Burnt-Offerings, and Sacrifices according to their number, saying, It may be my Sons have Sinned, and Cursed God in their hearts, so did he continually. Satan envying his Prosperity mov'd the Lord to try him with various exercises, so that one Messenger came at the heels of another with ill News about his Flocks and Herds, and last of all with the heavy Tidings of the Death of all his Sons and Daughters. At the hearing of which, the good Man rent his Clothes, and shaved his Head, and falling down upon the Ground worshipped, saying, Naked came I out of my Mother's Womb, and naked shall I return.

The

The Lord gave, and the Lord hath taken away. Blessed be the Name of the Lord. After this, Satan mov'd the Lord a Second time against him, saying, Skin for Skin, yea all that a Man hath will he give for his Life ; but Put forth thine hand, and touch his flesh, and he will Curse thee to thy face. The Lord said, Lo he is in thine hand, but save his Life. So Satan smote him with Boyls, from the Crown of the Head, to the Sole of the Foot, in so much that he took a Potshread to scrape himself withal, and sat down amongst the Ashes. In this Extremity, when he was bereft of all worldly Comfort, his Wife tauntingly said unto him, Dost thou still retain thine Integrity ? Curse God and die. To whom he meekly reply'd, Thou speakest like one of the foolish Women. What, shall we receive good at the hand of the Lord, and shall we not receive evil ? In all this Job sinned not with his Lips, nor charged God foolishly. When Three of his most intimate Friends heard of his Calamities, they came to visit him ; and when they lift up their eyes afar off, and knew him more, they rent every Man his Mante, cast dust upon their Heads, and wept. So they

sat down with him on the Ground, Seven Days, and Seven Nights, and spake not a word to him ; for they saw his grief was great. After this Job open'd his mouth, and Cursed the Day wherein he was Born. And his Three Friends, instead of Comforting him, laid heavy things to his Charge, which aggravated his Sorrows ; and their Arguments being too weak to convince him of error, he justified himself too much ; but when the Lord (as he had often requested) came to reason with him, he humbly submitted himself to his God, saying, I have heard of thee by the hearing of the Ear, but now mine Eye feeth thee, and I abhor my self in dust and ashes. Then the Lord charged Job's Three Friends to go to him, and to offer a Burnt-offering for themselves, and his Servant Job should pray for them, because they had not spoken right things concerning him, as his Servant Job had done, for him he would accept. So the Lord turned again the Captivity of Job, and he became Richer than ever, and had Seven Sons, and Three Daughters. He liv'd One Hundred and Forty Years, and died an old Man, and full of days.

Job

*Job Serves his God, who blessed him therefore,
Enlarging both his Basket and his Store :
Satan incens'd hereat, mov'd God to try,
If Job did serve him in sincerity,
Who, when let loose, his Flouds upon him cast,
Bereft him of his Children at one blast :
Amidst which Troubles, Job did humbly say,
The Lord did give, the Lord may take away.*

*Jonah the Son of Amittai, a Prophet
of the Lord to the Ten Tribes of Israel,
about the Time of Jeroboam the Son of
Naash. The Lord bid him arise, and go
to Nineveh, to cry against it for the Wick-
edness thereof, but he going to Joppa,
found a Ship, that was bound for Tarshish,
and paid the Fare of it, thinking by that
means to flee from the presence of the
Lord ; and judging himself secure, fell
fast asleep in the sides of the Ship. But
the Lord sent a very great Tempest, so
that the Ship being in danger to be sunk,
the Mariners began to call every Man
upon his God, and cast the Lading of
the Ship into the Sea ; and the Master
of the Ship finding Jonah fast asleep, said
unto him, What meanest thou, O Sleeper,
arise and call upon thy God, if so be,
that he will deliver us from perishing in
the Sea. So casting Lots, to see for
whose sake this Evil was come upon them,*

the Lot fell upon *Jonah*, who being taken, confess'd, That he was a Servant of the God of Heaven, that made the Sea and the dry Land, and that he fled from his presence. This put the Mariners into great fear, and they chid him, demanding what they should do to him, that the Sea might be calm. *Jonah* bid them cast him into the Sea, and the Tempest would cease. But they willing if possible to save his Life, rowed hard to bring the Ship to Land, tho' in vain; for the Sea wrought, and was tempestuous against them. So they besought the Lord not to lay innocent blood to their charge, and cast *Jonah* into the Sea, and the rage thereof ceased. The Lord appointed a great Fish to swallow up *Jonah*, and he was in the Belly of it Three Days, and Three Nights. Then he remembred the Lord, and cried unto him out of the Fishes belly, and the Lord heard his Supplication, and caused the Fish to vomit him up on the dry Land. The word of the Lord came unto him the second time, saying, Go to *Nineveh*, that great City, and Preach unto it the Preaching that I bid thee. So *Jonah* arose and went to *Nineveh*, and having Preached one Days journey

journey in the City, saying, Yet Forty Days and Nineveh shall be destroyed. The People believ'd God, and brought word thereof to the King, who laid aside his Royal Robes, and Cloathed himself with Sackcloth, and made a Decree, that all the City both old and young should keep a Fast unto the Lord, and cry mightily unto him, and turn every one from the evil of his way ; which sincere Repentance the Lord accepted of, and turn'd away the evil he design'd against them, and did it not. But *Jonah* exceedingly displeased hereat, said, Is not this, what I feared, before I fled to *Tarshish*, and was so pensive that he requested to die, and so went out of the City to see what would become of it, and made himself a Booth, over which the Lord caused a Gourd to grow, which became a shade to *Jonah*, and he was exceedingly overjoy'd therewith. But the Lord prepared a Worm the next Morning, which smote the Gourd, that it withered, and the East Wind, and the Sun beat sore upon *Jonah*, so that he fainted, and said, Tis better for me to die than to live. The Lord reprov'd the anger of the Prophet, saying, Hast thou had pity upon the

the Gourd, on which thou bestowedst no labour, which sprang up in a Night, and withered in a Night. And should not I spare Nineveh, that great City, in which are above Six Score Thousand Persons, that cannot discern between their right hand and their left, and also much Cattle.

*Jonah when sent to Preach, did stragling flee,
Resolving with himself to cross the Sea ;
But God Almighty did the Rebel find,
And to Correit him, sent a mighty wind.
Tho Man from Man may hide, yet none can flye,
Nor hide himself from God's all-seeing Eye.*

Joseph, the Son of Jacob by Rachel, belov'd of his Father above the rest of his Brethren, because he was the Son of his Old-age, but hated of his Brethren, for acquainting his Father with their private wasting of his Substance, or some other miscarriages of this nature. He Dreamed, that as they were binding Sheaves in the Field, his Sheaf did rise up, and his Brethren's did obeisance to it ; and also at another time, that the Sun, Moon, and Eleven Stars did obeisance to him ; these Dreams he told his Father, and his Brethren, which caus'd them to hate him the more. After this,

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his Father sent him to see how it was with his Brethren and their Flocks, who as soon as they saw him, began to devise mischief against him, saying, Lo yonder comes the Dreamer, let us slay him, and see what will become of his Dreams; and as they were thus consulting to destroy him, *Reuben* prevented them, saying, Let us not shed our Brothers Blood, but rather cast him into this Pit; and this he said, that he might rid him out of their hands; so they let him down into a Pit wherein was no water; but soon after they Sold him to some Merchant Men, that were going down into *Egypt*, for Twenty Pieces of Silver, and the Merchants Sold him to *Potiphar*, Captain of *Pbaraob's* Guard; who observing his Diligence and Fidelity, made him Steward of his House, committing all he had to his Care. After which, his Mistress cast in her Eye upon him, tempted him to uncleanness with her, but he refused, saying, My Master hath committed all that he hath unto me, and hath kept nothing back but thee, because thou art his Wife. How then should I do this wicked thing, and Sin against my Maker. Yet for all this, upon a time, when he came into

into the House about some Business, she laid hold on him, and said, Lie with me, but he escaped from her, by leaving his Coat in her hand: who when she saw her self thus disappointed, began to study Revenge; laid up his Coat till her Lord came Home, and then fram'd a false Accusation against poor *Joseph*, saying, See the *Hebrew* Servant came in to mock me, and when I cried out, he ran away, and left his Coat in my hand, which I laid up until thy return, and lo here it is. His Master being hereat grievously offended, cast him into Prison, where he had not lain very long, till the Lord gave him favour with the Keeper of the Prison, so that he committed all to *Joseph's* Trust, and whatever was done in the Prison, he was the Orderer of it. He Interpreted *Pbaraob's* Servant's Dreams, and it happen'd to them according to his Interpretation; but the Butler being restor'd to his Place, forgat *Joseph*; till Divine Providence so order'd it, that *Pbaraob* himself dreamed Dreams, which did perplex him; therefore called together all the Magicians, Astrologers, and Wise Men of *Egypt* to expound them, but they could not. Then the Chief Butler said unto

unto *Pbaraob*, This day I remember my Faults ; my Lord was angry with two of his Servants, and cast us into Prison, and we each of us in one Night Dreamed a Dream, and there was with us an *Hebrew*, Servant to the Captain of the Guard, and he Interpreted unto us our Dreams, which came to pass accordingly ; for me thou restored, but the Chief Baker was Hanged, as he had Interpreted to us. Then *Joseph* was hastened out of Prison, and shaved himself, and changed his Prison Garments, and came in unto *Pbaraob*, who told him his Dreams, and he Interpreted them, and gave *Pbaraob* Advice what to do in the Seven Years of Plenty, which were to come in the Land of *Egypt*, and to lay up Store against the Years of Famine. *Pbaraob* admiring the Spirit of Wisdom, that was in him, made him Governour of all the Land of *Egypt*. So *Joseph* made Treasure Cities throughout the whole Land, and laid up Corn therein without number in the Seven Plenteous Years, a reserve against the Years of Famine, which succeeded ; and when it prevail'd in all other places, they had Corn in *Egypt*. Then *Joseph* open'd the Treasure Cities, and many Countries came

came into *Egypt* to buy Corn; for the Famine was in all Lands. At length came his Brethren (for the Famine was sore in the Land of *Canaan*) and bowed themselves to *Joseph*, and did obeysance to him, for they knew him not; and tho' he knew them, yet he made himself strange unto them, and spake roughly to them; told them they were undoubtedly Spies, come to see the Nakedness of the Land. They pleaded Innocency, and told him their sole Business was to buy Corn for the support of their Families; yet for all that, he kept them all in ward three Days; after which he released them all but *Simeon*; who, having been more cruel to him than the rest, he kept bound as a Pledge till their return; and to ju-stifie themselves, and their honesty, they were to bring their Brother *Benjamin* with them. As they return'd, they found each Man his Money full tale in their Sacks mouths, which struck them with no small admiration. When they came to their Father *Jacob*, they told him all that had befallen them, and how the Governour of the Land had solemnly protest'd, they should not see his face, unless they brought their youngest Brother with them,

them. A sore Tryal to old Jacob. Joseph, said he, is not, Simeon is not, and if any thing befall Benjamin, that he return not, ye will bring my gray hairs with sorrow to the Grave. Many Arguments were used, before they could perswade him to send Benjamin with them. Howbeit being reduc'd to such a Strait, was willing at last, rather to send Benjamin, and trust Providence with him, than have himself and Family starv'd with hunger. And in this the honest intention of Jacob's mind is to be admired, who was so concern'd about the Money return'd in their Sacks mouths, that he order'd his Sons the next Journey, to carry a Present to the Governour of the Land, and double Money in their hands, for said he, perhaps it was an oversight, and the Lord grant you favour in his sight, that he may send again your other Brother, and Benjamin; if I be bereaved of my Children, I am bereaved. At their return into Egypt, they made their Apology to the Steward of Joseph's House, and presented Benjamin before Joseph, whose bowels yerned upon him, yet restrained himself, and Saluted him with, the Lord be gracious to thee my Son.

So

So order'd a Dinner to be provided for them, and released *Simeon*. He took particular notice of *Benjamin*, and to bring his Brethren to a further Trial, order'd the Steward privately to put his Silver Cup in *Benjamin's* Sacks mouth. This done, they laded their Asses, and return'd homewards with joy, but it was soon turn'd to sorrow. For *Joseph* bids the Steward pursue them; who as soon as he overtook them, charg'd them with Theft, saying, Why have ye taken away my Master's Cup, wherein he uses to drink, and by which indeed he Divineth. They not conscious to themselves of any dishonesty, replyed, Let him with whom it is found be put to Death, and we also will be thy Lord's Bondmen. He answer'd, Let it be according to your words; he with whom it shall be found, shall be my Servant, and ye shall be blameless. So they unladed their Asses, and Search being made, the Cup was found in *Benjamin's* Sack. They all rent their Clothes, and returning to the City, found *Joseph* at his House; who (as if the thing had been real) said thus unto them. What deed is this that ye have done, wot ye not that such an one as I

can

can certainly Divine? What shall we say,
 replied *Judah*, God hath found out our
 Iniquity; Behold we be all of us thy
 Servants. God forbid, saith *Joseph*, I
 should do so; but he, with whom the
 Cup was found, shall be my Servant; as
 for you, get ye up in peace unto your
 Father. *Judah* submissively expostulates
 the Case with him, and (as a dutiful
 Son, fearing the mischief, that would
 undoubtedly befall his Aged Father, if
Benjamin did not return) earnestly begs
 of him to accept his Service instead of his
 Brother *Benjamin's*. Whereupon *Joseph*
 could no longer refrain, but caused all
 Men to go out from before him, while
 he made himself known to his Brethren.
 He wept aloud, and said, I am *Joseph*
 your Brother; Is my Father yet alive?
 They were so troubled at his presence,
 that they could not answer him, but he
 spake comfortably to them, and told
 them, it was by God's Providence he was
 Sold into *Egypt*, for tho' they design'd
 evil against him, God meant it for good,
 that he might be an Instrument to save
 many alive; and so by the appointment
 of *Pbarao*, Order'd their Beasts to be la-
 den with Provision, and sent Wagons for
 his

his Father, and all his Family to come into the Land of *Egypt*, to be nourished there; and bid them not regard their Stuff, for the good of all the Land of *Egypt* was before them; and at their departure charged them not to fall out by the way. When they came to their Father *Jacob* and told him, *Joseph* was alive, and Governour of all the Land of *Egypt*; he could not believe them, till he saw the Wagons, and then his Spirit revived, and he said, It is enough, *Joseph* is yet alive; I will go down and see him before I die. At their meeting *Joseph* fell on his Father's neck, and wept, and old *Israel* was so overjoy'd, that he said, Now let me die, since I have seen thy face, and thou art yet alive. He placed his Father and his Brethren in the Land of *Goshen*. After the death, and burial of his Father, his Brethren made intercession to him to forget the injury they had done him, saying, Forgive, we pray thee, the trespass of the Servants of the God of thy Fathers, and fell down before him, and said, Behold we be thy Servants. *Joseph* wept, comforted them, and spake kindly unto them, saying, fear not, I will nourish you, and your little ones. He lived

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One hundred and ten years, and at his death Prophetically told his Brethren, That God would certainly visit them, and bring them into the promised Land, and took an Oath of them to carry his Bones thither. So he died, and was imbalmed, and put in a Coffin in *Egypt*, and the Children of *Israel* at their departure thence, carried his Bones along with them, and buried them in *Sechem*.

*Men fearing God, are oft expos'd, we see,
To various Tryals and Calamities.*

*'Twas Joseph's Lot to meet with many crosses,
But God at last did recompence his losses.*

*What Man designs for ill, God changes, and
Turns it to good, by his Almighty Hand.*

M

Moses, the Son of *Amram*, was Born at the time, when *Pbaraob*'s wicked Decree to destroy all the Males, that were born to the Children of *Israel* was in force; but he being a proper Child, was hid by his Mother Three Months; and when she durst hide him no longer, she exposed him to the care of Divine Providence in an Ark of Bulrushes by the Rivers side; whither *Pbaraob*'s Daughter resorting to wash her self, with her Maids, she espied the Ark, and order'd one of her Attendants

dants to see what was in it; when she saw the Child, she had compassion on him, put him to Nurse to his own Mother, and adopted him for her Son. So that *Moses* was Educated in all the Learning, and Wisdom of the *Egyptians*; but when he was grown up he renounced the Pleasures of *Pharaob's* Court, refused to be called the Son of *Pharaob's* Daughter, and rather chose to suffer affliction with the People of God, than to enjoy the Pleasures of Sin for a season. For going out upon a time, and espying an *Egyptian* striving with one of the Children of *Israel*, and seeing no Man by, he slew the *Egyptian*, and hid him in the Sand; then going out the second Day, and finding two *Hebrews* striving together, he said to him, that did the wrong, why smitest thou thy Fellow? who answer'd him, saying, Who made thee a Prince, and a Ruler over us; intendest thou to kill me, as thou didst the *Egyptian*. Which as soon as it came to *Pharaob's* Ear, he sought to slay *Moses*, but he escaped, and fled into the Land of *Midian*; where being entertain'd in the Service of *Jethro*, Priest of *Midian*, he gave him *Zipporah* his Daughter to Wife, and set him to keep his Flocks;

Flocks ; and as he led them towards the backside of the Wilderness, the Angel of the Lord appear'd to him in a flame of fire in the midst of a Bush, and told him the Lord had seen the affliction of his People, the Children of *Isræl*, had heard their cry, and would deliver them by his Ministry from the *Egyptian Slavery*. Moses discouraged with the difficulty of the Task, used many Arguments touching his own weakness, and insufficiency for so weighty a Work ; but being confirmed by Miracles, and perfectly relying on that Arm of Divine Power revealed to him, went in the full assurance of Faith, and told the Children of *Isræl* his Message, confirming them in the Truth thereof by those Miracles, the Lord had impowered him to perform. Then he, and Aaron his Brother spake to *Pbarach* in the name of the Lord, to let *Isræl* go three Days Journey into the Wilderness to worship the Lord ; but he refused, saying, Who is the Lord, that I should obey him ? I know not the Lord, neither will I let *Isræl* go. When they came before *Pbarach* the second time, and he demanded a Miracle, Aaron cast down his Rod, and it became a Serpent. *Pbarach* call'd the

the Magicians, and they likewise cast down each Man his Rod, and they became Serpents, but Aaraon's Rod swallow'd up all the rest. So Pharaob's heart was hardened, and he would not let Israel go. Then Moses at the Commandment of God, brought Ten Plagues successively, one after another upon the Egyptians.

1. Their Waters were turn'd into blood, so that the fish died, and the waters stank, that they could not drink them.
2. Frogs in all their Quarters, even in their Bed Chambers.
3. Lice upon Man, and upon Beast.
4. Swarms of Flies in all their Houses, and over the whole Land, so that it was corrupted thereby.
5. A grievous Murrain upon all the Egyptians Cattle, so that many of them died, but not one of the Cattle of the Children of Israel died.
6. Boyls and Blains upon Man and upon Beast, even upon the Magicians, insomuch that they could not stand before Moses.
7. Hail mingled with Fire, which smote the Trees, the Flax and Barley, and every green Herb in all the Land.
8. Locusts

8. Locusts in great abundance, which devoured every green thing, that was left of the Hail, throughout all the Land of Egypt.

9. Thick Darkness, that they could not see one another, neither did any Man rise from his Place for Three Days, yet the Children of Israel had Light in all their dwellings.

10. The Death of their First-born. For the Angel of the Lord passed thro' the Land of Egypt, and smote all the First-born both of Man and Beast; so that there was not a House, where there was not one Dead.

After this Moses led the Children of Israel out of Egypt, thro' the Wilderness of the Red-Sea, and when their hearts fainted, because they saw the Red-Sea before, and Pharaoh's Host behind them, Moses encouraged them, bid them stand still, and see the Salvation of God. So he stretched out his hand over the Sea, and the waters thereof were parted, and became a Wall on each hand, and they passed thro' the midst thereof on dry ground; which the Egyptians assaying to do, Moses stretched out his hand over the sea, and it return'd upon them, and they

E were

were all drowned. He met with various Exercises in the Wilderness, but the Lord was with him, and did familiarly discover his Mind and Will unto him. He was Forty Days with the Lord in Mount Sinai, where he received the Law in two Tables of Stone ; but at his return, finding the People polluted with Idolatry, he brake the Tables, chid with Aaron, punished the Rebels, and made supplication to the Lord to pardon their Sin ; the Lord granted his request, and renewed the Tables. So he led the People till they came to the Borders of Canaan, but was not permitted to enter thereinto, because he murmured with the People at the water of Massab and Meribah in Kadesh. By the Commandment of the Lord he went to the top of Mount Nebo, to take a view of the Promised Land, and died there, and his Body was buried in a Valley in the Land of Moab, overagainst Beth-peor, but no Man knoweth of his Sepulchre unto this Day ; and the Children of Israel mourn'd for him Thirty Days.

*The Courts of Kings, with all their gilded pleasure,
Their Honours, Riches, and their massy Treasures,
Cannot afford unto a pious mind
True satisfaction, as we clearly find*

In Moses verify'd. Hence learn we may,
Those that serve God, from Pleasures turn away.

N

Nebuchadnezzar King of Babylon, after he had led the Children of Israel Captive, triumphed over Egypt, and Subdued many Nations, was so lifted up with Pride and Insolency, that he reared up a Golden Image of a vast Stature in the Plains of Dura, and at the Dedication thereof, Commanded, That all People, Nations, and Languages, when they heard the sound of diverse sorts of Musick, should fall down, and worship the Golden Image, upon pain of being cast into a burning fiery Furnace if they refused. Whereupon Shadrach, Meshach and Abednego (who were of the Captive Jews, and at the request of Daniel promoted over the Affairs of Babylon) were accused to the King, for not regarding his Decree, nor Serving his Gods, nor Worshipping his Golden Image, he had set up. The King enraged hereat, commanded them to be brought before him, and said unto them, Is it true, O Shadrach Meshach and Abednego, that ye Serve not my Gods, nor Worship the Image, I have set up, adding also, that if they would fall down

and Worship, it should go well with them, but if not, they should be cast into the burning fiery Furnace ; and who said he, is that God that shall be able to deliver you out of my hands. These Godly Men not at all dismayed at the horrour of the Punishment threatened, replied with cheerfulness. O Nebuchadnezar, we are not careful to answer thee in this Matter. Our God, whom we Serve, is able to deliver us from the burning fiery Furnace ; and he will save us out of thy hand, O King ! But if not, Be it known unto thee, O King, We will not serve thy Gods, nor worship the Golden Image, which thou hast set up. At which Answer, Nebuchadnezar being so full of fury, that the very form of his visage was changed, did give Charge to heat the Furnace one Seven times more than usual ; and Commanded the most mighty Men in his Army to bind Shadrach, Meshach and Abednego, and cast them into the Furnace. The fire whereof was so vehement, that the flames kill'd those that cast them in, but they fell bound into the midst of the Furnace. Then Nebuchadnezar lifting up his eyes, and being astonished, said unto his Counsellors,

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cellors, Did we not cast Three Men bound into the fire? They said, True, O King: He answer'd, Lo I see Four Men walking loose in the fire, and they have no hurt, and the form of the Fourth is like the Son of God; and so coming near to the mouth of the Furnace he call'd, and said, *Sbadrach, Meshach, and Abednego*, ye Servants of the most high God, come forth. Then they came out, over whose Bodies the fire had no power, neither was one hair of their heads singed, nor had the smell of the fire passed on their Clothes. This stupendious Deliverance had that effect upon *Nebuchadnezar*, that he made a Decree, that whosoever should speak against the God of *Sbadrach, Meshach and Abednego*, should be cut in pieces, and his House made a Dunghill. Yet for all this he turn'd not from the evil of his ways, but was puff'd up with Pride; and tho' he was warned of God in a Dream, what should come upon him, and Counsell'd by the Prophet, who interpreted his Dream, to break off his Sins by Righteousness, and his Iniquity, by shewing mercy to the Poor; yet nevertheless he persisted in his Insolency, and said in his heart, as he

walked in his Palace, Is not this Great Babylon, that I have built for the House of the Kingdom by the might of my Power, and for the honour of my Majestie ; and while the word was in his mouth, there came a voice from Heaven, saying, O King Nebuchadnezar, to thee it is spoken, The Kingdom is departed from thee, and they shall drive thee from amongst Men, and thy dwelling shall be with the Beasts of the Field, they shall make thee eat grass like Oxen, and Seven times shall pass over thee, until thou know, that the most High doth Rule in the Kingdom of Men, and giveth them to whomsoever he pleaseth. Which was fulfilled upon him the same hour. For he was driven from the Society of Men, and did eat grass like an Ox, and his Body was wet with the dew of Heaven, till his Hairs were grown like Eagles feathers, and his Nails like Birds claws. At the end of those days Nebuchadnezar lifted up his Eyes to Heaven, and the Lord caused his Understanding to return unto him, and he blessed and praised the most High, and at the same time the Glory of his Kingdom, and his Honour return'd to him, and his Lords and Councellors

sought

Great was brought unto him, and he was established in his Kingdom, and excellent Majesty of my was added unto him ; which made him say. Now I praise and extol and honour the King of Heaven, all whose works are Truth, and his ways Judgment, and those that walk in Pride, he thee it parted able to abase.

*When God his rais'd Men to an high degree,
And they grow void of true humilitie ;
He finds out means to check their haughtiness,
And sometimes brings them into deep distress.*

Nebuchadnezzar from his Royal State
Thro' Pride cast down, for Beast's becomes a Mate.

Noab the Son of Lamech, a just Man, and a Preacher of Righteousness. When God had determin'd to destroy Man from the face of the Earth, because of his propensity to Evil, Noab found grace in his sight, and by the special favour, and direction of God, made an Ark, to the saving of himself, and all his Family. For when the Lord brought a General Deluge or Flood of Waters over unto the whole World, so that both Men and most Beast perished therein ; Noab and his Wife, with his Three Sons and their Wives being in the Ark, with Seven of every kind of clean Creatures, and Two of every

kind of unclean, were thereby preserv'd from the violence of the raging waves, and remain'd safe therein, till the waters were abated. As soon as *Noab* came out of the Ark he Sacrificed unto the Lord, as a grateful acknowledgment of so wonderful a Deliverance ; and the Lord took so much notice thereof, as to promise never to bring another Deluge upon the Earth, and blessed *Noab*, and his Sons, saying, Be fruitful, and multiply ; and for the establishment of his Covenant with all Flesh, promised to set the Rainbow in the Clouds, as a Token thereof to perpetual Generations.

*When God design'd Calamity to bring
On the ungodly World, for their Sin ;
He warn'd his Servant Noah, who straight took
An Ark, as was commanded, to prepare. (care
By which the Unbelieving be condemn'd,
Who had God's warnings stubbornly contemn'd.*

O

Obadiab, Governour of wicked *Abab*'s House, he feared the Lord greatly, and when *Fezabel* Slew the Prophets of the Lord, he took an Hundred of them, and hid them by Fifty in a Cave, and fed them with Bread and Water.

In

In wicked Families 'tis rare to find
 Such, as are unto vertuous Lives inclin'd:
 Yet Ahab's House an Obadiah yields,
 To seek Elijah in the parched fields.

P

Phinebas, the Son of *Eleazar*, was bold
 and valiant for the Lord. For when
Zimri and *Corbi* came, and committed
 Fornication in the presence of the Peo-
 ple, *Phinebas*, being acted by a Divine
 Zeal, smote them both thro' with a Ja-
 velin; for which Act the Lord was so
 well pleased with him, that he said, *Phinebas*,
 the Son of *Eleazar*, hath turned
 away my wrath from the Congregation,
 while he was zealous for my Name a-
 mongst them, that I consumed not the
 Children of *Israel* in my Jealousie, where-
 fore I will give unto him my Covenant of
 Peace, and he shall have it, and his Seed
 after him, even the Covenant of an
 everlasting Priesthood; because he was
 zealous for God, and made an Atone-
 ment for the Children of *Israel*.

A Godly Zeal 'gainst barefac'd wickedness
Becomes all, that true Piety profess.
Phinehas we see was zealous for his God,
By which he turn'd away the dreadful Rod,
That was stretcht out the People to chastize,
Because God's holy Law they did despise.

Reboboam, the Son of *Solomon*, who succeeded him in the Kingdom. After the Death of his Father the People gathered together, and complained of the grievous burdens, that were laid upon them in his Fathers days, desiring him to ease the heavy yoke. He first consulted with the Old-men, that had stood before his Father *Solomon*, who advised him to speak kindly to the People, and they would be his Servants. Then he took counsel with the young Men, that were brought up with him, who advised him to speak roughly to the People, and tell them, That his little Finger should be heavier than his Father's Loyns, and that his Father had chastised them with Whips, but he would chaste them with Scorpions; which Counsel being most suitable to his youthful Inclinations, he embraced, and answering the People after that manner, Ten Tribes revolted from him. And when he sent *Adoram*, that was over the Tribute, to expostulate with them, they stoned him to death. So *Reboboam* was constrain'd to flee to *Jerusalem*, where he assembled all the Men of War in *Judah*, and *Benjamin* to fight with

with *Jeroboam*, whom the other Ten Tribes had made their King. But being warned of God to desist, because the thing was of the Lord, he obeyed the word of the Lord, and returned from going against *Jeroboam*, and fortified himself for three years, whilst he walked in the way of the Lord. But when he was established in his Kingdom, he forsook the way of the Lord, and all *Judah* with him. So the Lord sent *Shishak* King of Egypt against him, who took the fenced Cities of *Judah*, and came even to *Jerusalem*. At which time a Man of God spake unto King *Rehoboam*, and his Princes, saying. Thus saith the Lord. Because ye have forsaken me, I will also forsake you. Yet upon their Humiliation, he gave them not up as Captives into the hands of their Enemies, but they became Servants unto *Shishak*, that they might know the difference between the Service of the Lord, and that of the Nations.

*Whilst Kings serve God, their tents he doth surround,
And all their Foes on every side confound :
But when they do forsake his Service, then
He gives them up into the bands of Men.
That by affliction they may learn his fear,
Return to's Service, and his Counsel hear.*

S. Samson,

Samson, the Son of *Manoab*, was to have no Rasour come upon his Head, for by the appointment of an Angel, he was to be a Nazarite unto God from the Womb. When he was grown up, he saw a Daughter of the *Philistines* at *Timmath*, and desired his Father and Mother to get him her to Wife; who were troubled, that he should set his affections on a Stranger, not knowing that it was of the Lord, that he might have occasion against them. As he went to Visit her, a young Lion roared against him out of the Vineyards of *Timmath*, and the Spirit of the Lord came upon *Samson*, and he tore the Lion in pieces, as if it had been a Kid. As he went the next time, he turned aside to look at the Lion, and found a Bees-nest in the mouth of it, took of the Honey, eat of it, and gave to his Father and Mother, but told them not where he had it. Of which he made a Riddle; *Out of the Eater came forth Meat, and out of the Strong came forth Sweetness.* Meaning, What is stronger than a Lion, and what sweeter than Honey. The Marriage-Feast being ended, *Samson* return'd to his Father and Mother; and some

some days after he went down to Visit his Wife with a Kid, and said he would go into her into the Chamber, but her Father suffered him not, having given her to his Companion. So *Samson*, having got this occasion against them, caught Three Hundred Foxes, tied them Tail to Tail, put Firebrands betwixt them, set the brands on fire, and turn'd them amongst the standing-corn of the *Philistines*, and burnt it up. When they understood who had done it, they took his Father-in-Law and all his House, and burnt them with fire. *Samson* to be avenged on them, fell upon them, and made a great Slaughter amongst them. Then the *Philistines* gathered themselves together, and pitched in *Judah*, with an intent to be revenged on *Samson*. The *Israelites*, being then Servants to the *Philistines*, Three Thousand of them went to the Top of the Rock *Etam*, and brought *Samson* bound with Ropes to the *Philistines*; who, when he came to *Lebi*, raised a great Shout against him, and the Spirit of the Lord came upon him mightily, and the Cords that were upon his Arms, became as Flax burnt with the fire. And he found a new Jaw-bone of an *Afs*,

Afs, and slew a Thousand Men there-with. Afterwards being a-thirst, he cried unto the Lord, and said, Thou hast given this great deliverance to thy Servant, and now shall I die for Thirst, and fall into the hands of the Uncircumcised? But God brought water out of the Jaw, of which having drank, his Spirit re-vived. After this he went to *Gaza*, and the *Gazites* laid wait for him, thinking to take him in the Morning, but he arose at Midnight, and took away the Gates of the City, and Posts and all upon his Shoulders, and carried them upon an Hill, that is before *Hebron*. Afterwards he loved a Woman in the Valley of *Sorek*, whose Name was *Delilah*, by whose im-portunity he was prevail'd upon to dis-cover wherein his great Strength laid. So she having cut off the Seven Locks of his Head, he fell into the hands of the *Philistines*, who put out his Eyes, and made him grind for his Living. Now the Lords of the *Philistines* gathered them-selves together, to offer a great Sacrifice to *Dagon* their God, and to rejoice, for they said, Our God hath delivered into our hands our Enemy, and the De-stroyer of our Country, which slew many

many of us. And when their hearts were merry, they called for *Samson* to make them Sport, and set him between the Pillars of the House; so he said to the Lad that held him by the hand, suffer me to feel the Pillars whereon the House standeth, that I may lean upon them. Now the House was full of Men and Women, and all the Lords of the *Philistines* were there, besides Three Thousand Men and Women, that were upon the Roof. And *Samson* cried unto the Lord and said, O Lord God, remember me I pray thee, and strengthen me only this one time, that I may at once be avenged of the *Philistines* for my two Eyes. So he took hold of the middle Pillars upon which the House stood, and said, Let us die with the *Philistines*, and bowed himself with all his might, and the House fell upon them all: So that those, he slew at his Death, were more than they, he slew in his Life. And his Brethren came down, and took him and Buried him in his Father's Sepulchre, having judged *Israel* Twenty Years.

*When God gives strength, and Men use it aright,
Walking uprightly in their Makers sight:*

There

*There God doth help them, and direct their ways,
And oftentimes doth lengthen out their days.
But when they do forsake his Counsel, he
Doth oft Corrupt them with great miserie.*

Samuel, the Son of Elkanah, by his Wife Hannab, who being Barren, asked a Son of the Lord by earnest Prayer, promising to devote him to his Service, and therefore she called his Name Samuel, because the Lord heard her Prayer, and granted her Request. He was dedicated to the Service of the Lord very early, and the Lord took notice of his innocence and integrity, and revealed himself to him, when he was but a Child, and told him what he would bring upon the House of Eli, because of the Iniquity of his Sons. The Lord was with him, and let none of his words fall to the Earth. For in a short time he brought upon the House of Eli the Evils denounced. Hophni and Phineas were slain in the Battle, the Israelites smitten, and the Ark of the Lord taken by the Philistines; which when Eli heard, he fell from his Seat, and broke his Neck; and Phinebas his Wife being with Child, and hearing of all these things, her pains came upon her, and she travailed, and brought forth a Son, and called

called his Name *Icbabod*, saying, the Glory is departed from *Israel*, and so died. The *Philistines*, having obtain'd the Victory, carried the Ark of the Lord, and set it in the House of *Dagon* their God, before which *Dagon* fell upon his face. The Lord plagued the *Philistines* of *Ashdod* with a great Plague, and sore Destruction. Then they removed the Ark from one place to another, but whithersoever they sent it, the Men of that place were smitten with the same Plague. So that they, perceiving the hand of the Lord to be against them, sent it back again upon a new Cart, drawn by two Milch Kine ; which without any Man to drive them, went straight into the Field of *Bethshemesh*, the Men of which place, looking into the Ark, were smitten with a great Plague, of which Fifty Thousand died. Then it was removed to *Kirjatb Fearim*, where it remained Twenty Years. After which time all *Israel* lamented after the Lord, and came to *Samuel*, desiring him to Pray unto the Lord for them ; who answered, and said unto them, If ye turn unto the Lord with all your hearts, then put away the strange Gods from amongst you, and prepare your hearts unto the Lord, and Serve

Serve him only, then he will deliver you out of the hands of the *Pbilistines*. So he gathered all *Israe* to *Mizpeb*, and they poured out water before the Lord, and fasted that day. Saying, We have Sinned against the Lord. And when the *Pbilistines* came near to fight against them, *Samuel* cried unto the Lord, and he thundered against them with a very great thunder, and discomfited them, so that they fled before the Children of *Israe*. Then *Samuel* set up a Stone, and called it *Ebenezer*, saying, The Lord hath helped us hitherto. When *Samuel* grew old, he made his Sons Judges over *Israel*; who walked not in his ways, but turned aside after Lucre, and took Bribes, and perverted Judgment; wherefore the Elders of *Israel* gathered themselves together, and came to *Samuel*, telling him that he was Old, and that his Sons walked not in his ways, and desired him to set a King over them, to judge them like other Nations; which thing displeased *Samuel*; but the Lord bid him hearken unto their voice, saying, they have not rejected thee, but they have rejected me, that should not reign over them. By God's appointment, he anointed *Saul* to be their

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of that more Glorious dispensation of Grace and
be Truth, our Lord and Saviour Jesus Christ
(For

God makes his secrets known to those that love
His ways, and seek the things that are above :
The Humble he doth teach his Judgments, and
Will guide their steps unto the Holy Land.
Ihrice happy they, that do his Truth intbrace
And walk therein unto the end oth' race.

Having thus made a recital of some of
the
most Remarkable Passages of the Old Te-
muel, wherein the Noble Actions of those
their Hero's, who liv'd under that dispen-
ectedation, are briefly decipher'd, I thought it would
not be amiss to say something of the Author
of that more Glorious dispensation of Grace and
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(For as the Scripture saith, The Law was given by Moses, but Grace and Truth came by Jesus Christ.) In Treating of which, I shall express my self with so much plainness, that Children, I hope, for whom this Small Treatise is chiefly intended, may understand my meaning.

WHEN the fulness of time was come, that God determin'd to visit the Nations of the Earth with his Saving health, and compleat the dispensation of the Law, which consisted in Types and Shadows, he was pleased to send his only begotten Son into the World, born of the Virgin Mary, in the Town of Bethlehem, in the Land of Judea, and named Jesus, according to the direction of the Angel. Of whom the World at his very entrance into it, seem'd unworthy, that could afford the Mother of the Lord no better Lodgings than a Stable, nor the Babe a better Cradle than a Manger. However, his obscure Birth was honour'd by an Heavenly Host, that appear'd to the Shepherds keeping watch over their Flocks by Night, Singing, Glory to God on High, on Earth peace, and good-will towards Men; and told

told them the joyful News of the *Messiah's* being Born. Unto whom the Wise Men also out of the East were directed by the guidance of a Star, that went before them, and stood over the Place where the Child was. This News spread abroad, amused *Jerusalem*, and *Herod* especially was perplexed thereat ; who fearing lest his Earthly Kingdom should be taken from him, presently sends his Executioners, and slays all the young Children in *Bethlebem*, and all the Coasts thereof, from Two Years old, and under, thinking thereby to have slain the *Messiah*. But God, before whom the Secrets of all Hearts are naked and bare, had order'd his Departure into *Egypt*, before the Execution of that barbarous Cruelty ; whence, after the death of *Herod*, he recall'd him into his native Land, and he dwelt with *Joseph*, and his Mother *Mary* in *Nazareth*, (which was the reason of his being call'd *Jesus of Nazareth*) and was subject unto them, and grew in favour both with God and Men. A particular account of all whose Transactions, I may very well say, cannot be expected in so small a Volume ; since the beloved Disciple has intimated to us, that if all that *Jesus* did and said were

were written, he supposes the World it self could not contain the Books. But to be brief, I will adventure to say, omitting Particulars, his whole Life is the most unparallel'd Pattern of the greatest Patience, Humility, Self-denial, and whatsoever other Vertues can be nam'd, that ever was heard of. And tho' he went about doing good, and healing all manner of Diseases amongst the People, what Treatment did he meet withal? Why his healing of Diseases, and casting out of Devils, was vilified by the *Scribes* and *Pharisees*, as done by *Beelzebub*, the Prince of Devils. His self-denying Life, and Doctrine of future Rewards, and Punishments, was reckon'd by the *Saduces*, a needless piece of Singularity, and an idle Tale. He out of whose mouth guile never proceeded, was accounted no better than a Deceiver. In short, when he was reviled, he reviled not again, but suffer'd patiently the contradiction of Sinners. And when that wicked and unbelieving Generation of the *Jews* were to fill up the measure of their Iniquities, they laid violent hands upon him, and by their importunate Clamours prevail'd with *Pontius Pilate*, the *Roman* Governour at that

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time under *Tiberius Cæsar*, to condemn him to death, as an Enemy to *Cæsar*. So that he was led as a Lamb unto the Slaughter, and as a Sheep, dumb before his shearer, he open'd not his mouth, but became subject unto Death, even the death of the Cross ; unto which they Nail'd his tender Hands and Feet, and on which he poured out his Soul, and shed his most precious Blood a propitiatory Sacrifice for the Sins of the whole World, Holy and acceptable in the sight of God. Being thus by wicked hands Crucified and Slain, his Body was laid in a New Sepulchre, but it was not possible for him to be held of Death. For on the Third Day (as he had told his Disciples) he was rais'd again by the Mighty Power of God, and shew'd himself alive unto his chosen Disciples, by many infallible Proofs, being seen of them Forty Days, and talking with them of the things pertaining to the Kingdom of God ; and was also seen of many other faithful Witnesses, in whose sight he was taken up into Heaven, where he sitteth at the right Hand of God, to make intercession for us ; being Glorified with the same Glory, that he had with him before the Foundation of the World, and

and from whence he shall come at the Last Great and Terrible Day, to Judge both the Quick and the Dead, and will render unto every one according to their Deeds done in the Body, whether they be good, or whether they be evil. And now what is required of Men. Repentance towards God, and Faith in the Lord Jesus Christ. And that they might not be destitute of help in a matter of so great moment, he hath sent forth the gift of his Holy Spirit into their Hearts; by whose assistance, if they yield obedience to its conduct, they may be enabled to do those things that are well-pleasing in the sight of God, according to his Promise, which he made to his Disciples before he left them. I will not leave you comfortless, but will send you another Comforter, even the Spirit of Truth, which shall lead you into all Truth; and he that is with you, shall be in you. This is the excellent Guide, which whosoever follows, needs not be afraid of being deluded, whose operations are easily known and discovered; for during the Day of Man's Visitation, it is always stirring up the mind to that which is pure, holy, just and true, and checking, and reprobating.

wing for that which is evil. And tho' it speak trouble to the Wicked for their disobedience, yet it is the Saint's Comforter, and supports them in all the Afflictions they meet with in this vale of Tears, being the Seal of the New Covenant ; by which all, that believe in the Lord Jesus, and follow him faithfully, are Sealed unto the day of Redemption. Blessed and Happy are all they, that wait for the assistance thereof, to enable them to cry *Abba Father*; their very Sighs shall have a speaking voice, and enter the Ears of the Almighty, who will give them an Habitation in his Holy Hill, where they shall sing Praise, and Honour and Glory unto Him that Sitteth upon the Throne, and to the Lamb for ever more. Amen.

This *An Explanation of Offices and Sects of Men, mentioned in the Holy Scriptures.*

Patriarchs, Fathers of Families, who exercised all manner of Government in their own Families, both Ecclesiastical and Civil; as *Noah, Abram, Isaac, &c.*

Judges, such as Govern'd the Children of *Israel*, and were seldom chosen but in Great and Eminent Dangers, as *Gideon, Samuel, &c.*

Kings, such as bore Rule either over all the *Israelites*, as *Saul*, *David*, *Solomon*; or afterwards, when the Ten Tribes revolted to *Fero-boam*, over *Israel*, and *Juda*.

Elders, The Great Council, called the *Sanhedrim*, consisting of Seventy Ancients.

Hebrews, so called from *Heber*, the Grandson of *Arphaxad*.

Israelites, so called from *Israel*, the Name that was given to *Jacob* by the Angel.

Jews, so called, from *Juda* the Son of *Jacob*.

An *Hebrew*, of the *Hebrews*. One Born of *Jewish Parents*.

A *Proselyte*, A Stranger not of the Seed of *Jacob*, of whom there were two sorts, *viz.*

A *Proselyte of the Covenant*, one that was circumcised, and submitted himself to the Law of *Moses*.

A *Proselyte of the Gate*, one that worshipped one God, but remain'd uncircumcised.

Under the Assyrian and Persian Empire.

Heads of the Captivity, such as were set over the People, as *Zorobabel*, and were also called *Tushitba*, or Chief Governour, as *Nekemiah*.

Under the Roman Empire.

Presidents, Chief Rulers, exercising a kind of Imperial Government over the People.

Tetrarchs, such as had the Government over Four Provinces, and Ruled as Kings.

Proconsuls, Deputies over Provinces.

Centurions, Captains over an Hundred.

Publicans, Such as gather'd the Taxes laid upon the People by the *Romans*.

Ecclesiastical Officers, and Sects of Men.

High Priests, An Office tyed to the Line of the First Born of *Aaron*, who only were permitted to enter into the Holy of Holies.

Priests, the rest of the Sons of *Aaron*, who Minister'd about the Holy Things, offer'd Sacrifices, burnt Incense, &c.

Levites, They were of the Tribe of *Levi*, but not of the Sons of *Aaron*, whose Office was to pitch, take down, and carry the Instruments belonging to the Tabernacle; but after the Temple was built, they were made Singers, and Porters.

Nethinims, Hewers of Wood, and Drawers of Water for the Service of the Temple. They were not of the Children of *Israel*, but of the Gibeonites, which made Peace with *Joshua*.

Prophets, who were also called Seers, such as foretold future Events, and denounced God's Judgments against the People.

Chemarims, Black-coats, Priests of *Baal*, that wore black Clothes.

Nazarites, Such as abstain'd from Wine, and cutting off their Hair, as *Samson*.

Rechabites, They also abstain'd from Wine, and dwelt in Tents.

Scribes, Writers; They were of Two Sorts, either such as Expounded the Law, or such as Taught to Read, and Write, and made all sorts of Deeds, Evidences, &c.

Pharisees, A Sect among the Jews, who being puffed up with a conceit of their own Righteousness, despised others.

Sadduces, Another Sect, who disdaining the Hypocrisie of the Pharisees, ran into another extreme, denying the Resurrection of the Dead, Angels and Spirits.

Rabbies, Doctors, Teachers of the Law.

Herodians, Flatterers of Herod, Time-servers, *A Shap-*
shaping their Religion according to the Times.

Samaritanes, Mungrel Professors. Their Religion was a mixture of Heathenish and Jewish Ceremonies.

Libertines, Jews and Proselytes, that were made Freemen of Rome, and had a Synagogue of their own.

Epicurians, Such as placed their chief Happiness in Pleasures, as did Epicurus.

Stoicks, Philosophers, who held that all the Actions of Men, good and evil, were fore-ordin'd after by an unalterable Decree.

Nicolaitans, are said to be such, as held the community of Wives, so called, from one Nicholas.

Apostles, Such as were sent by our Saviour Christ to Preach the Gospel; and from their constant Number, commonly called the Twelve.

*Christians, Followers of Christ, the Disciples so called first at Antioch. Some say they were in faith ; Contempt and Scorn call'd *Christionoi* in Greek, which signifies Christ's Asses, they being by the wise Greeks accounted no better than Fools, or Asses.*

Bishops, Overseers, such as were to take Care of the Flock committed to their Charge; not for filthy lucre's sake, but of a ready mind, and his Reward were not to Lord it over God's Heritage, but to Repeal be meek, gentle, easie to be intreated, and apt to die that to Teach.

Deacons, Officers chosen by the Apostles to take care of the Poor.

Evangelists, Publishers of glad Tidings, or that he Preachers of the Gospel.

ervers, & A Short Account of the Lives and Deaths of
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gue of
have Preached the Gospel in *Ethiopia*, and *Par-*
bia, where some say he was Beheaded by *Hyrtacus*
Hap. King of *Ethiopia*.

all the St. *Mark* is said to have writ about Eleven Years
dайн'd after Christ's Passion, and to have Preached in
Africa, *Egypt*, and *Lybia*, and that he was Slain at
ld the *Pentapolis*, by being cruelly dragg'd thro' the City.
ne Ni-

St. *Luke* is said to have writ Fifteen Years after
Saviour Christ's Crucifixion, and that he was almost a
in their constant Companion to St. *Paul*, and went with
him to *Rome*, whence some say he return'd into
disciple *Grecia*, and Converted many to the Christian
were in faith; which so enraged the Idolatrous Heathen,
Greek that they Hanged him on an Olive-Tree.

St. *John* is said to have writ about Thirty Years
after Christ's Passion, and to have Preached the
Gospel in *Asia*, and that he was Banished under
Domitian, into the Isle of *Patmos*, where he writ
his *Revelations*; but the Edicts of *Domitian* being
but to Repeal'd by *Nerva*, he return'd to *Ephesus*, and
and apt died there.

St. *Peter* doubtless was a faithful Preacher of
the Gospel, but chiefly to the Jews. Some say
that he was Crucified at *Rome*, under *Nero*, with
his Head downwards. But as to this, as also

what is related concerning the rest of the Apostles, where the Holy Scripture is silent. Ecclesiastical Writers differ so much, that little certainty can be gather'd out of them.

St. Paul, after he had Preach'd the Gospel in several Countries, as may be seen in the Acts of the Apostles, is thought to have suffer'd Martyrdom at *Rome*, under *Domitius Nero*.

St. Andrew is said to have Preached the Gospel in *Scythia*, and *Achaia*, and to have been Crucified by *Ageas* Prefect of the *Edesseans*, at *Pantai*, a City of *Achaia*.

St. Bartholomew is said to have Preached the Gospel in *India*, and that by the Rage of the Idolatrous Priests, he was caus'd to be flead alive.

St. Jude is said to have Preach'd the Gospel in *Idumea*, *Arabia*, *Syria*, and *Persia*, where some say he was slain by the Rage of the Idolatrous Priests.

St. Thomas is said to have Preached the Gospel to the *Medes* and *Parthians*, and *Perians*, and to have been stabbed with Lances.

St. James the Brother of *John*, Preached the Gospel in *Judea*, and was slain with the Sword by *Herod*.

St. Simon the Canaanite is said to have Preached the Gospel in *Africa*, *Egypt*, and the British Isles and some affirm that he was Crucified in Great Britain.

St. Matthias

St. *Matthias* is said to have Preached the Gospel to the Barbarous *Antropophagi*, or Man-eaters in *Ethiopia*, and that he was slain in *Sebastopolis*, near the Temple of the Sun.

St. *Philip* is said to have Preached the Gospel in *Pbrygia*, and that he died at *Hierapolis*; some say he was Crucified at the instigation of the *Ebo-nites*.

St. *James*, Surnamed the Just, is said to have Preached Christ to the *Jews*, and that he was thrown down from a Pinnacle of the Temple, and slain with a Fuller's Club.

The Parable of the Rich Glutton, and Lazarus, Luke xvi. ver. 19.

THERE was a certain Rich Man, which was Clothed in Purple and fine Linen, and fared Sumptuously every day. And there was a certain Begger named *Lazarus*, which was laid at his Gate full of Sores, and desiring to be fed with the crumbs which fell from the Rich Man's Table; moreover the Dogs came and licked his Sores. And it came to pass that the Begger died, and was carried by Angels into *Abraham's* bosom; the Rich Man also died, and was Buried. And in Hell lift up his Eyes, being in torments, and seeth *Abraham* afar off, and *Lazarus* in his Bosom. And he cried and said, Father *Abraham* have mercy on me, and send *Lazarus*, that he may dip the tip of his Finger in water, and

and cool my Tongue, for I am tormented in this flame. But *Abraham* said, Son, remember that thou in thy Life time receivedſt thy good things, and likewise *Lazarus* evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: So that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldest ſend him to my Father's Houſe: For I have five Brethren; that he may teſtify unto them, leſt they also come into this place of Torment. *Abraham* faſh unto him, They have *Moses* and the Prophets, let them hear them. And he ſaid, Nay Father *Abraham*, but if one went unto them from the dead, they will re-pent. And he ſaid unto him, If they hear not *Moses*, and the Prophets, neither will they be perfwaded, though one arose from the dead.

Weigbts

Weights and Measures.

A Shekel, A quarter of an Ounce.

A Shekel of the Sanctuary, Half an Ounce.

A Pound, Twelve Ounces.

A Common Talent, Sixty Two Pounds and an half.

A Talent of the Sanctuary, Double the common Talent.

A Mules Burden, Two Hundred and an half.

Money.

A Mite, a Small Piece of Money, scarce the Eighth Part of a Penny.

A Quadrans, or Farthing, Two Mites.

An Assary, or Farthing, about Three Quadrants, or Farthings.

A Gerah, One Penny, Half-penny.

A Drachm, or Roman Penny, Seven Pence-half-penny.

A Didrachm, or common Shekel, One Shilling and Three Pence.

A Stater, or *Shekel of the Sanctuary*, Two Shillings and Six Pence.

Manch Mina, a Pound. In Gold it weighed One Hundred Shekels; and so according to the *Shekel of the Sanctuary*, was worth Seventy Five Pound, but according to the Common Shekel half that value. In Silver Sixty Shekels, and so according to the former proportion, worth Seven Pound Ten Shillings, or Three Pound Fifteen Shillings.

A Talent

A Talent of Silver weighed Three Thousand Shekels; and amongst the Hebrews was also of two Sorts. The *Talent of the Sanctuary*, which was valued at Three Hundred Seventy Five Pound. And the Common Talent worth One Hundred Eighty Seven Pounds, Ten Shillings. So likewise the Holy Talent of Gold, was valued at Four Thousand Five Hundred Pounds; the Common Talent worth, Two Thousand Two Hundred and Fifty Pounds.

Measures of Application.

A N Hands breadth, Three Inches.
A Span, Nine Inches.
A Common Cubit, Eighteen Inches, or half a Yard.
 An Holy Cubit, A Yard.
 The King's Cubit, A Foot, and Nine Inches.
 A Reed, Six Cubits and an Hands breadth.
 A Pace, Five Feet.
 A Furlong, An Hundred and Twenty five Paces.
 A Mile, a Thousand Paces.
 A Sabbath Days Journey, Six Hundred Paces.

Dry Measures.

A *Kab*, A Quart.
A An *Omer*, Three Pints and an half.
A *Measure*, or *Seah*, A Gallon and an half.
 An *Ephah*, Half a Bushel, and Two Quarts.
 An *Homer*, Forty Five Gallons,

Liqui

Liquid Measures.

A Log, Half a Pint.
A An Hin, Three Quarts.
A Bath, Four Gallons and an half.
A Pot, or Sextary, Half a Pint.
A Measure, or Chenix, a Quart.
A Firkin, Four Gallons and an half.

*Figures and Capital Letters used to express
Numbers by.*

1. **O** Ne. I.
2. **O** Two. II.
3. **III.** Three. III.
4. **IV.** Four. IV.
5. **V.** Five. V.
6. **VI.** Six. VI.
7. **VII.** Seven. VII.
8. **VIII.** Eight. VIII.
9. **IX.** Nine. IX.
10. **X.** Ten. X.
11. **XI.** Eleven. XI.
12. **XII.** Twelve. XII.
13. **XIII.** Thirteen. XIII.
14. **XIV.** Fourteen. XIV.
15. **XV.** Fifteen. XV.
16. **XVI.** Sixteen. XVI.
17. **XVII.** Seventeen. XVII.
18. **XVIII.** Eighteen. XVIII.
19. **XIX.** Nineteen. XIX.
20. **XX.** Twenty. XX.

30. Thirty.

30. Thirty. XXX.
 40. Forty. XL.
 50. Fifty. L.
 60. Sixty. LX.
 70. Seventy. LXX.
 80. Eighty. LXXX.
 90 Ninty. XC.
 100. One Hundred. C.
 200. Two Hundred. CC.
 500. Five Hundred. D. or CD.
 1000. One Thousand. M. or CM.
 10000. Ten Thousand. CCIIC.
 1706. One Thousand Seven Hundred and Six
 M DCCVI. or CIQ. I CCI VI.

F I N I S.
